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42. Date of Last Mental Health Consultation		
43. Date of Last Substance Abuse Treatment		
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46. Date of Last Surgery		
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48. Date of Last Emergency Room Visit		
49. Date of Last Doctor Visit		
50. Date of Last Specialist Visit		
51. Date of Last Physical Therapy		
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REPORTS

ON

PUBLICATIONS ISSUED AND

IN THE

SEVERAL PROVINCES OF BR

DURING THE YEAR

1889.

PAPERS

RECAP-190

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

URING THE YEAR

1889.

MADRAS.

*Extract from the Proceedings of the Government of Madras, Educational Department,--
No. 221, 222 (Educational), dated 17th March 1890*

Read the following paper:—

From D. DEWEY, Esq. M.A., B.Sc., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 230 B.D., dated Madras, 17th March 1890.

I have the honour to submit, in original, the analysis of publications registered during 1889 under Act XXV of 1867, prepared in conformity with the instructions contained in the Resolution of the Government of India, dated 12th September 1882, No. 1—435, together with my proceedings reviewing the Registrar's report.

Proceedings of the Director of Public Instruction, No. 230 B.D., dated 10th March 1890.

Read the following letter:—

From M. R. BY. V. KRISHNAIA CHARIAR, Registrar of Books, to the Acting Director of Public Instruction, Madras,—No. 26, dated Madras, 1st March 1890.

I have the honour to submit the usual report on the published literature of the Madras Presidency for 1889, together with the prescribed statements giving the necessary statistical information as to the languages and subjects of the publications registered during the period of review.

2. The total number of books, pamphlets and periodicals registered was 1,266, or nearly 200 more than the number reported for the previous year. It will be seen from the enclosed entry for five years that the rate of increase in the number of books has been steadily maintained during the period:—

	1884	1885	1886	1887	1888
Books and pamphlets	112	201	201	242	216
Periodicals	112	137	125	117	75
Total	224	338	326	359	291

The year is not remarkable, however, for the growth of periodical literature and so might be expected from the increasing number of the newly graduated. Though eight new periodicals were started in 1882, seven of the preceding year's disappeared ere another year, and for want of support, both pecuniary and literary. This support is not generally forthcoming, especially in the case of vernacular magazines, which the young graduates seldom care to read or contribute to, the absence of all vernacular printing in the numerous rural villages and libraries which have been started by them all over the Presidency of late years being a sad consequence, and the European practice of taking a narrow, highly reading for each other and the English literature hardly prevalent among them in the position of parents and heads of families.

fallies in English with illustrations, which first appeared in the pages of the *English Literary House* and now reprinted in Madras by the Christian Vernacular Education Society, is noteworthy as being the production of a native graduate and a Member of the High Court. Four Choice stories and pictures published by the same Society in English are intended for the use of children. The others are stories of soldiers and other fictitious characters or reports of Vikrama's tales, the Panclatantra and the life in the South Indian vernaculars, besides Captain Wilms's Persian translation of 315 fables from Townsend's edition of Aesop's Fables in English with the morals taken from Persian authors.

History.—Besides an interesting account of the Bobbili Zemindars, which is of some historical importance in the military annals of Northern Circars, there were registered seven reprints of School Histories of India in English and Vernacular languages, including the outlines and analysis of Roman and Indian History and the "Aides-Memoire to English History," being a continuous genealogical tree in the shape of a wall map in colour linking together the Kings and Queens of England from the reign of Egbert, with a tree of chief events and dates.

Language.—The number of publications under this head is on the increase, they being mostly designed for educational purposes. Among the original works and reprints in English may be noticed Mr. Adam's First Work in English with a key, which supplies a great desideratum; an annotated edition by the same author of Blackie's Sentences, and Mr. Quinn's notes, the first ever published, on White Doe of Rylstone, forming a valuable addition to Wordsworthian literature, besides other helps to candidates for the University and other public examinations. An enlarged and revised edition of a Tamil-English dictionary, an English-Tulu dictionary, Anjira Sabla Ratan Kara, a Telugu dictionary, an annotated and enlarged edition of a grammar of the ancient dialect of the Kanarese language, a manual of Sanskrit roots and compound words, a collection of choice Tamil proverbs and Sanskrit moral sayings with English renderings, Hullet's English sentences with Tamil equivalents, besides a Telugu translation of Kahlisa's Chandralekha, a standard work on Sanskrit rhetoric, are all useful in their way to students.

Law.—The legal publications in English are all new editions of old works or law digests. Among the Hindu law books may be mentioned the Tamil translation of Manu Dharma Sastra, and Yagnya Valkya Smritis and Dersala Dharma Sastra with Telugu comment. A Digest of the Mysore Law Reports and a Revenue Handbook of Travancore are the first publications of the kind in Native States, but there is nothing new in them.

Medicine.—There were 21 medical works received, against 15 of the previous year, and the contributions to veterinary science and art on the European system are the most important. A native book in Tamil verse on branding, the great Indian remedy for diseases peculiar to horned cattle, being published with circle illustrations for the first time, is likely to attract the attention of the Society for the Prevention of Cruelty to Animals. Chikita Darpana or the "Mirror of Treatment" in Telugu, and "Navaratna Vaidya Chikitsamani" in Tamil, are publications on the Hindu system of medicine. Dr. Vasaappa Naidu's lectures against the use of alcohol, tobacco, opium, ganja, and other narcotics, form a useful tract for the benefit of native readers, while the Tamil and Telugu translations of the *Character of Dufferin's* "Record of three years' work," published at the close of 1899, afford valuable information to the people of Southern India respecting the efforts made to supply female medical aid to the women of this country.

Miscellaneous.—Under this head are grouped all publications which cannot be ordered any other class. Besides the "Guides" to the city of Madras and to the Nizam's dominions, and "Funnyside," or a book of jokes and witty sayings and anecdotes in English, school geography, copy-books, classical lectures, and the vernacular editions of the Indian Penal Code, there are three books, one on finger exercises, another on embroidery, and the next on Police drill, and a paper on the descent of the Nizam's royal blood from the Kahlisa race, as well as tracts on the women of India and the training of girls, one in English and another in Malabar. The Madras Museum Catalogue and Inventory conclude the list of miscellaneous publications, representing a large quantity of scientific material and everything educational pertaining to Madras and useful even beyond the limits of the Presidency, together with another educational work by the Rev. Mr. Staines on the study of "Law of duty" suggested as a class book in connection with the spiritual and moral education of public schools.

Children's Poetry.—The year is by no means rich in poetical literature, a slight falling off being traceable in the number of poems published of various kinds with the exception of 1899. Of these Verba, Kallala's poems, Kallala's tales in Tamil, and other children's books in Telugu, are new publications of the year.

of the number reported for the previous year, or about 25 per cent of the total publications of the year under review.

7. The number of works in whose case copyright was registered during the year was 237, of which 256 were private and 47 Government publications.

8. In concluding this brief analysis, I need only remark that an impulse has been communicated to vernacular prose literature among the reading classes that are engrossed with English, probably by the instructive periodicals and newspapers published in the vernacular languages; and it is to be hoped that the demand for such literature will grow in the future. As regards loyalty, the general tone of the current literature of the year is unobjectionable; but an old indecent book in Tamil called *Kakkalam*, the sale of which was prohibited long ago, seems to have been reprinted during the latter months of the year under review with obscene pictures intended to show how sensual desire and lust may be generated among men and women and gratified to a mischievous extent, though the aim of the old author of the book is said to be that of treating of the physical, intellectual and moral aspect of love as one of the objects of human life. This illustrated edition, designed to show the aim of the old sage and secretly printed in a native press, was brought to light by an anonymous or pseudonymous complainant whose statements sounded so much like truth that I referred the communication to the Commissioner of the City Police; and it is a matter for congratulation that the Police inquiry has resulted, after the close of the year, in the prosecution and punishment of a native bookseller with rigorous imprisonment as he was caught secretly selling a few copies with the filthy pictures in question.

9. In connexion with this notable event of the year, there came to light also cases of neglect of certain native printers to deliver what they had printed and issued for sale to the public, and thus to evade the law. Some of these are text-books of the Educational Department involving an infringement of Government copyright, and these have been referred to the Law officers of Government. There are, however, several difficulties in the way of tracing such cases for want of means to detect and prove non-delivery and thus to suppress the increasing infringement of copyright, but the result of the legal proceedings, if at all instituted, will be noticed in the next annual report.

English Language

Publications	Copyrights Made		Ex- isting rights	Trans- lations	Total	Trans- lations in this year	New editions (Trans.)	Totals
	First time	New editions						
Art	2				2	1	1	2
Biography	1				1		1	1
Devotion	6				6	1		6
Fiction	1			1	2		2	2
History	4	6			10	9	1	10
Language	21	5	4	2	32	24		32
Law	24	1	1		26		24	26
Medicine	9		1		9	1	8	9
Miscellaneous	81	3	7		91	24	13	97
Poetry	1		2		3	3	1	4
Religion	27	1	6	1	35		37	37
Science (Mathematical and Mechanical)	7	5	4		16	2	4	16
Science (Natural and others)	6		2		8	6	2	8
Total	177	21	24	4	226	99	174	226

Tamil Language

Publications	Copyrights Made		Ex- isting rights	Trans- lations	Total	Trans- lations in this year	New editions (Trans.)	Totals
	First time	New editions						
Art	2				2	1	1	2
Biography	2		1		3		2	3
Devotion	2		2		4		1	4
Fiction	2		2		4		5	4
History	1	2		1	4	2	1	4
Language	9	14	21		44	26	2	47
Law	2	1	1		4		2	4
Medicine	19	10	9	1	39	22	11	47
Miscellaneous	19	3	17		39	6	14	37
Poetry	1		1		2		1	2
Religion	13	1	13	24	51		24	51
Science (Mathematical and Mechanical)	4	2	2		8	6		8
Science (Natural and others)	4	1	2		7	4	1	7
Translates and Translations	1				1		1	1
Total	102	47	129	27	305	114	177	305

Hindustani Language.

Subjects	Original Works		Trans- lations	Total	Printed Editions	Manuscript Editions	Total
	Printed Editions	Manuscript Editions					
Art	1	—	—	1	—	1	1
History	2	—	—	2	—	2	2
Science	—	—	2	2	—	2	2
Language	1	1	2	4	2	—	6
Mathematics	1	—	—	1	—	1	1
Music	—	—	—	—	—	1	1
Novels	—	—	9	9	—	9	9
Religion	1	—	24	25	—	25	25
Science (Mathematical and Mechanical)	1	—	—	1	1	—	2
Total	7	1	45	53	3	12	68

Persian Language.

History	—	—	1	1	—	1	1
Language	1	—	2	3	2	2	7
Novels	—	—	1	1	1	—	3
Religion	—	—	2	2	—	2	4
Total	1	—	6	9	3	5	17

Arabic Language.

Language	—	—	2	2	—	2	2
Religion	—	1	—	1	—	1	1
Total	—	1	2	3	—	3	3

Sanskrit Language.

History	1	—	2	3	—	3	3
Religion	1	—	1	2	1	1	4
Language	1	—	4	5	4	—	9
Novels	1	1	10	12	—	12	24
Religion	13	3	22	38	—	38	76
Science (Mathematical and Mechanical)	—	—	2	2	—	2	2
Total	16	4	41	64	5	55	125

Bilingual—English and Latin Publications.

Language	1	—	—	1	1	—	1
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Bilingual—Latin and English Publications.

Language	1	—	1	2	2	—	2
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Bilingual—English and Tamil Publications.

Language	4	3	2	9	9	2	11
Mathematics	1	—	—	1	1	—	1
Religion	—	—	1	1	—	1	1
Total	5	3	3	11	10	3	24

Bilingual—English and Urdu Publications.

Language	—	2	6	8	2	1	11
Religion	—	2	—	2	—	2	4
Total	—	4	6	10	2	3	15

Bilingual—Sanskrit and Malayalam Publications.

Language	Original Works		Reprints	Total	First Edition	Second Edition	Total
	First Edition	Second Edition					
Malayalam	—	—	1	1	—	1	1

Bilingual—Sanskrit and Kannada Publications.

Language	Original Works		Reprints	Total	First Edition	Second Edition	Total
	First Edition	Second Edition					
Poetry	—	—	1	1	—	1	1
Religion	—	—	1	1	—	1	1
Total	—	—	2	2	—	2	2

Tri-lingual—English, Tamil, and Telugu Publications.

Language	Original Works		Reprints	Total	First Edition	Second Edition	Total
	First Edition	Second Edition					
Science (Mathematical and Mechanical)	—	2	—	2	—	2	2
Total	—	2	—	2	—	2	2

Polyglot Publications.

Language	Original Works		Reprints	Total	First Edition	Second Edition	Total
	First Edition	Second Edition					
Language	—	2	—	2	—	2	2

It will be seen from the following table that the number of original works has steadily increased during the past five years, and that the figure for the year under report is unprecedentedly large. The number of works translated during 1902 is also large, being more than the total for the two preceding years:—

	Original Works	Reprints	Translations	Total
1895	343	423	79	845
1896	431	271	92	794
1897	479	121	23	623
1898	879	213	37	1129
1899	747	346	71	1164

It appears from the Registrar's tabular statement and the quarterly catalogues that out of the 749 works entered as original, 140 are new editions of old publications, and 25 are Government copyright books which were printed and published between the years 1874 and 1899, but registered in 1902 by the Director's special order. These are not to be regarded as original works, although they are technically included under that class. It may be presumed that most of the works entered under the head of "First edition—Original works" in the tabular statement are merely new forms of old conceptions on matters of legend, religion, philosophy, and physical science. Such productions are to be regarded as indications of literary activity, rather than of intellectual progress. It is, however, highly gratifying to observe that the number of works under the heads of commentaries, keys, and paraphrases, the general tendency of which is open to objection from an educational point of view, is much smaller than in previous years, and that 60 works of general usefulness, of which 20 have been contributed by the Madras University, have been published.

The following statement shows the number of publications in English, Sanskrit, Arabic, Persian, and five of the Indian vernaculars during the past five years:—

	English	Sanskrit	Arabic	Persian	Tamil	Telugu	Marathi	Gujarati	Other
1895	114	17	4	4	241	177	37	37	76
1896	133	13	6	2	279	193	24	42	77
1897	219	15	10	2	331	163	25	45	59
1898	372	17	17	3	479	179	29	79	57
1899	343	14	9	3	413	211	24	72	59

It will be noted that Sanskrit, Telugu, and Hindustani publications have largely increased during the year.

3. The 1,440 books may again be divided into 91 English, 225 Marathi, 445 Gujarati, 65 Hindi, 62 Urdu, 22 Sindhi, 24 Khasme, 91 Sanskrit, and the remaining 223 in other languages such as Māraṭhī, Kōri, Arabic, Zōrī, &c., and their combinations by two, three, &c., as will be seen from the statements appended. The distribution of the total number according to the subject-matter is given in statement No. 47.

English.

4. The English publications are noticed below under the various headings—

- (a) Of the two works on *Arts*, one was "A Catechism of Telegraphy or Self-instructor" for the use of railway employees, and the other was "The Principles of Agriculture for India," by Motilal Kashichand Shah of the Madras Agricultural College.
- (b) In *Biography* there was only one work and it was "Gaurishankar Udayashankar, C.S.I., of Bhāvnagar," by Javerilal Umishankar Yājñik. Gaurishankar was once Minister to the Thakore of Bhāvnagar and has now retired from worldly life and become a *sanyāsī* or ascetic. He was born in 1803 at Goga, a British port town about ten miles from Bhāvnagar. He belongs to the caste of *Valuvagar Nāgar Brāhmins*. He received elementary instruction in Gujarati, his native tongue, in indigenous schools. Possessed of quick natural parts and a good memory, it was not long before he attained the average standard of education in his time. At the age of 17 he entered the service of the Bhāvnagar State as Assistant Vakil of the State at the Political Agency and gradually rose to the Chief Ministership of the State to which he rendered useful services. Of him the biographer says: "Mr. Gaurishankar Udayashankar, C.S.I., the venerable ex-Rājā of Bhāvnagar, holds a high place in the roll of distinguished Native Ministers who, by their successful administration of Native States, have earned for themselves a character for statesmanship. He has been to Bhāvnagar what the late Nawāb Sir Salar Jung was to Hyderabad, what Sir T. Māthay Rāo was to Travancore, Indragiri and Baroda, and Sir Dinkar Rāo to Gwalior, — men who, by their order out of chaos, and raised the territory he administered to the position of a first class Native State. An account of Mr. Gaurishankar's life is, in fact, the history of Bhāvnagar for the last fifty years, from the time it held an insignificant position to the period when it occupies the foremost place in Kāthiawār. His life and career are inseparably blended with the history of Kāthiawār from the time when the authority of the Peshwa had terminated and the British Government had just stepped into his place, when disorder and lawlessness had distracted the Province, to the period when the British power became paramount, and the civilizing agencies of road and railway communications, orderly government and education began to work out their results in increasing the peace and prosperity of Kāthiawār. Every Governor of Bombay, from Mountstuart Elphinstone down to His Excellency Lord Reay, who has visited Kāthiawār, has had an opportunity of knowing Mr. Gaurishankar and learning from his own lips many matters relating to the condition of the Province."
- (c) The two works on *History* call for no remark.
- (d) Among the *Historical* works three are intended for school boys and two for the general public. Of these latter one is "A Short History of Gujāt," by Hanukrishna Lalchankar Dave. The history covers a period of about 212 years from A.D. 1647. The other work is "A Sketch of the History of Rāmchandra's," and throws a new light as to the place and time of the immigration of these people to India.
- (e) The books registered under the head of *Languages* are all school books, giving grammatical, etymological, and other notes on reading books.
- (f) The *Law* books are some of the Acts of the Legislature in force in the Bombay Presidency with occasional notes, &c. "A Manual of the Law of Mortgage," by S. S. Wigle, is based on English works on the subject, and will be found useful by students and officers in the Bombay Presidency who, as the author says, have no legislator to consult to guide them on the subject of mortgages.
- (g) Of the two *Medical* works one is "Medical Formulas of the Jamshydji J. J. J. Hospital, Bombay," and the other is "A History of the Principal Druggal and Vegetable Drugs met with in British India," by William Dyar, of the 10th Bengal Cavalry.

ies," by Kāraji D. Nāgīswāī, M.A., F.R.A.S.; "Arithmetic for High Schools," by Gopāl Kriṣṇa Gokhale, B.A.; "An Aid to the Study of Trigonometry Algebra," by S. rājī Nārāyaṇī Koyāji, B.A.; "Notes on Heat," by Mātālee Shivrām Gole, M.A.; "Science Notes, Part I," by M. S. Gole, M.A., and V. B. Bhōte, B.A.; and "The Avifauna of British India and its Dependencies," by James A. Murray, F.S.A.L., are the most prominent and deserving of commendation.

- (f) "Bijapur" by Henry Conner, M.R.A.S., is the only book under the head of *Travels and Travels*. Bijapur, once the capital of the Deccan, is situated two hundred and forty miles southeast of Bombay and is famous for its beautiful architectural works of the Muhammadan period. The guide does not in detail its objects of interest and gives historical outline, and is very useful.

- G. (4) No *Arts* received attention from Marāṭhī writers last year except those of Gymnastics and Horticulture. In his *Ballistika* or *Gymnastics*,

Mutāl

Bijapurī len Bāḷājī has devoted special attention to the art of

wrestling and has described, with illustrations, the various artificial turnings and windings made use of by trained wrestlers. Ganesh Govind Gokhale's "Gardening" is a volume of 431 pages, demy two size, and treats of the methods of planting and rearing a large number of fruit and flower plants, vegetables, evergreens, creepers, &c., and of gardening implements and appliances. The value of the book is much enhanced by the beautiful illustrations which it embodies.

(f) There were nine *Biographical* works. Of these five were lives of Hindu saints and religious teachers and four of historical personages. The former are lives of Rāmānandācārīyā, Mānikprabhu, Jayarāmācārī, and Nārāyaṇācārī Bhaṅṅācārī Mātācārī Jambhācārī, while the latter are those of Shivrājī "the Lord of the Royal Umbrella," Sir Thomas Munro, and some other great men. Rāmānandācārī was the religious preceptor of Shivrājī, the founder of the Marāṭhī Empire. He was born in A.D. 1605 and lived for seventy-three years. He was a poet and has written poems on various subjects. His verses on the human mind are highly instructive. The "Life of Rāmānandācārī" published from old manuscripts by Govardhanācārī Laxmīcārī, is full of stories of miracles performed by this great saint and poet. The life of Śhrī Shānkaraśrīyā, written by Śhrīkrishṇa Śhrīnīdhācārī, on the authority of various Sanskrit works on the same subject, appears to have been written after much research and enquiry, and is highly interesting. In the discussion of the question of the date of Shānkaraśrīyā's birth, the biographer refers to several authorities on the subject, such as the book entitled Jananīyā and others, and arrives at the conclusion that Shānkaraśrīyā must have been born 2,000 years ago or in B.C. 110. The biographer, in a foot-note, calls in question the same date assigned to Shānkaraśrīyā by modern Oriental scholars, such as Professor Max Müller, Dr. Bhaṅṅācārī, and Mr. Justice Telang, and says that their inferences are contradictory and inconsistent and cannot be accepted. Shānkaraśrīyā was a great Sanskrit scholar and philosopher. He is believed by the Hindus to be an incarnation of Shāktī, the third god of the Hindu Trinity, and to have been born for the revival and regeneration of the Vedic religion after it had been shaken and made unstable by the Jains or the followers of Buddha. He has written able commentaries on philosophical works, such as the *Sūtras* of Bhaṅṅācārī on the aphorisms of Vyāsa and the *Gyānasūtra*, and numerous other works. He believed in the identity of the human soul with the Supreme Spirit and disavowed the doctrine of philosophers who assert God to be distinct from man. Shānkaraśrīyā is said to have travelled over the whole of India and conquered all the eminent religious teachers who propagated tenets opposed to the Vedic religion. The lives of the saints to describe them are related to have been worked by them and call for no particular notice. Two biographies of Śhrī Munī were published, one by Kāśhācārī Nārāyaṇ Śrī, B.A., and the other by Bhaṅṅācārī Rāmānandācārī. The first was written by Kāśhācārī Anant Sāhācārī for the information of the elder Bhaṅṅācārī Mātācārī in 1619, and the publisher, Mr. Śrī, has called for the use of his own for the elucidation of the original. The present is the second edition of the work. The other is a modern work in which Mr. Bhaṅṅācārī takes a very sympathetic view of the doctrine of the subject of his memoir, and after comparing him with Abinācārī the Great, Caesar, and Napoleon Bonaparte, pronounced Śhrīyā to be better than all of them in some important points. The "Life of Sir Thomas Munro," by Vinayak Kumbhar Śrī, is a well-written work compiled from Reverend Gole's *Life of the well-known Munro* and other sources of the author's knowledge in India. It has been approved by the Board of Free Government. The other work of the same author, the "*Maharajahs of the Deccan*," is a second edition, and has been noticed in a previous report. It has been published by the Government Educational Department.

(4) *Miscellaneous Books*.—Under this heading a large number of books have been registered and the most noticeable of them are noted below:—(1) *Shri Jaimini Adhyatmik Kothasaas das Hanumantha Pad-dia Pailla* is a prose-rendering of an original legendary poem in verse by Jaimini, son of Vyāsa, the great legendary writer of India. The work gives in a simple style an account of the great heroism and to have been performed by King Dharmā, the eldest of the five Pāndya Brothers, for the purpose of clearing himself of the sin committed by him in killing in war his numerous Kaurava cousins, and recounts many stories of the warfare said to have been encountered in the course of the martial hero's trip around the world. The account given of a king named Mayuralhaja, who at the request of God in the guise of an old Brahman, allowed his body to be sawed by his wife and son with a view to give his flesh to a lion as a ransom for an old Brahman's son represented to have been held in his clutches, is instructive; the devotion of Mayuralhaja's wife to her husband is admirable, and the narrative is heart-rending. Whatever may be the historical worth of such works, they afford interesting and instructive reading, and often serve to amuse the reader; no doubt they contain many supernatural phenomena beyond the pale of evidence. As a work of art the book under notice is admirable. The volume gives in the end an essay on the greatness of the ancient Hindus in which the author says that the old Hindus were a race of men highly intellectual, well-versed in the knowledge of arts and industries, rich in sciences, &c. In one place he says that the ancient Hindus knew the use of steam as a propeller of conveyances like the present steam-engines and often used it as such, as will be seen from Chapter XVIII of the *Śilpa-saṁskṛti*. Whatever truth there may be in these assertions, the book like others of Markar and Company is certainly well worth reading: (2) "The *Śikṣaśāstra Mimamsā*, or the Analysis of the Theory of Education," is a translation into Marāṭhi of Herbert Spencer's work on education, by Vāṇudev Ganesh Sahasrabudhhe. The language of the book is pure and intelligible, and the subject is highly edifying. The book has been awarded a prize by the Dakhinā Prize Committee of Poona, and is undoubtedly deserving of being introduced as a text-book in Training Colleges for school-masters, and may be recommended as a Marāṭhi work for study for the First B. A. Examination of the Bombay University if Marāṭhi be recognized by that body. It is highly spoken of by several scholars: (3) The "Industrial Arts of India," compiled in Marāṭhi by B. A. Gupte, Curator, Government Book Dept., and published by Mādhavrao Ballāl Nāmjoshi, describes the various arts and industries that flourished in India in the past times or are in practice at the present time. The book supplies a great desideratum in the Marāṭhi language and furnishes much useful information. It is ably written and does credit to the writer for the diverse information he has embodied in it. (4) "The *Manṭalāḍi Fittidatā*, or a Descriptive Account of Bombay," compiled by Bālkrishna Bāpā Achārya and Moro Vinayak Shingne and published by Jankināth Mahādev Gurjar, is a new and useful book of the year. It gives much interesting information about the past and present state of the town of Bombay and seems to be the best of its kind published in Marāṭhi. It gives maps and is calculated to meet the wants of newcomers to the town: (5), (6) The *Karnād Kāpter* and the *Vidyaḍa Purāṇa*, translated from Sanskrit by Vāṇan Shāstri Is'mpharkar and published by Vāṇudev Morebhar Poddar, are well-done prose-renderings of Bhāṣṭya's *Uttaraśāstra* and Kāṭhīya's *Vidyaṇarāṭhi*, and supply innocent and entertaining reading. The style is simple and free from the faults of Śāstri Marāṭhi: (7) In *Ellā-Śikṣaśāstra*, Ganesh Jankināth Agāse, B.A., explains the Kinder Garten system of educating little children and advocates its introduction into this country: (8) The *Seṭhild Prayāṇa*, or Self-help, is an essay by Vāṇan Morebhar Mahājati, M.A., based on Smēla's Self-help, in which the author points out, by means of illustrations, the importance of diligence, industry, self-respect, love of independence, courage, and other personal qualities which raise men to high positions and advance the nation of India to imitate the English people in these respects: (9) In his *Little History*, Bālkrishna Bālkrishna Bāghat discusses the question of the commencement and duration of the different eras prevalent in India: (10) The "Hindu Union Club" lectures by Jankināth Telang, Vāṇan Alay Mahā, B.A., and B.R. Bāghat, are highly suggestive and display vast reading and deep observation: (11) *Shloḍaśāstra*, *Paribhāṣā*, or a translation of a portion of the well-known work of Colonel Mackenzie-Taylor, entitled "Confession of a Thief," by Anandkrishna Sakhināth Barve, B.A., is an able and valuable contribution to Marāṭhi literature: (12) The *Śaṭśrīya Māṇḍa*, by Vinayak Govind Laxare, maintains that women enjoyed high respect among the earliest Aryans, and gives illustrations of it in an ably written form from the oldest Hindu legendary works called the Purāṇa.

(13) *Pamphlets*.—The number of works registered under this heading is the largest. With a few exceptions, these publications are small pamphlets on diverse subjects from the most well-known to the most original. They comprise historical documents, doctrinal works, treatises and poems of the various gods of the Hindu pantheon, literary tales, &c., which

life of Balabhadra, Narayan Hemchandra, has rendered into Gujarati several good Bengali works written by well known writers. The original Bengali work on *Chandraduti* is from the pen of Mr. Ichwarachandra Vidyadhar and is so popular in Bengal that it has reached the 36th edition. It gives short sketches of the life of twenty self-made men of Europe who pursued their studies under great difficulties. Under this head comes also the author's biography of General Booth, the commandant of the Salvation Army.

- (c) *Drama*.—Of the 29 works registered under this head, 26 are original, and the remaining two are translations. The original works are mostly written by Hindus, only two being by Parsis. The translations are: (1) *Falguni Datta*, or Infatuation to Fidelity, by Bahamanji Naoraji Khatrisji, an adaptation of Shakespeare's "Cymbeline" and (2) *Mudradatila Natak*, or the Drama of the Sugarcane King, being a translation of the well-known Sanskrit drama of the same name, composed by Vishakhadatta, which is of a political character representing a series of Machiavelian stratagems and influencing public events of considerable importance. Most of the original works are written on social topics, although there are a few of them on historical, mythological, and legendary subjects, one of a political character, and one on the Indian Vedantic philosophy. The political drama is a small book of 25 pages entitled *Dharmadatta Vidvatara*, or an Exposure of Loyalty. It is a monologue in one act (Hindis), ridiculing those who maintain that the Indian National Congress is a defunct and odious institution and that its demands are unreasonable. This is the third publication of the "Vidyakalpanilipi" Series. In the works on social topics there is hardly anything new or noteworthy. These works generally take stock of the social ills, such as those of child-marriage, enforced widowhood, and evils arising from uniting in wedlock a young lad with a girl older than an himself, from lavish and reckless expenditure on marriage and other festivities, and from intemperate habits. There are also some books on the chastity of woman, amongst which is the story of Prince Sadaranta and his wife Sitalingh. This story is very popular in Gujarat and the dramatic work formed from the collection of this story has undergone as many as twelve editions. The dramas in which some of the dutiful and proverbially chaste Hindu queens of historical fame figure as heroines are, the *Sati Bhask Devi*, the *Sati Sakdevi*, and the *Sati Sakshidatta*. The Vedantic work above alluded to is the *Mukti Mukt*, *Jagadgururamaji Atiya*, *Bhagya Pataka*, or the Story of the Soul, Part I. It recapitulates the doctrines of popular Vedantism, and is written on the lines of the well known allegorical and philosophical drama of Krishna Mishra, entitled *Prabodh Chandrodaya*, or the Rise of the Moon of True Intelligence or Knowledge, wherein faith, volition, error, conceit, and hypocrisy are introduced as dramatic personae.

- (d) *Fiction*.—Of the 33 works registered under this head, 25 are original and the rest are either republications or translations. Two are written by ladies, of which *Ganapati Godhetti*, a picture of Hindu domestic life, by Tolatala, is a small original novel and is dedicated to Mrs. Nora Scott; the other is a translation of the English tale of Sanford and Morton, a pathos work of the late Kankubdi, wife of Ratan Bahadur Motilal Jethani, with an introduction by Mahadevram Bhayram Trivedi. The only educational work under this head is the translation of Bequa's Children's Friend, which has reached the sixth edition. Among the original works in this class may be mentioned *Gadhimra*, *Jedat Chhala Shikshita*, or Princess Gul Munira, the last two are of Parta, a historical novel describing the last struggles of the Zemanian rule in Persia, the many battles and storm clouds fought with the armies of the British, and lastly the fall of the Persian Empire; *Jasardi Chhala*, another historical novel, relating the story of the old Rajput kings of Gujarat of the Chhala's Dynasty and more particularly of Jasardikhar, the father of Vanshi, of Vanshi's son J., and of his son Jagaji; *Kamdevi's Atiya*, which endures carrying a young wife at an advanced age, *Sankhali Chhala*, giving a series of happy wedges of life of Sankhali and Kamdevi, a love tale. Among the translations are the *Jahan Nigari*, *Khatoli Zafar*, Parts III & IV, or the experiences of Khatoli or Kamari, Khatoli, Mohi, as a domestic servant; *P. S. Sidi*, a translation of Lady Audley's Sonnet, *Pravara Chhala*, a well known Sanskrit work of poet Dattaji Datta Jadhav, a historical tale relating

Jaiswatal Paribhas Pratyakshas by Krishna-bhaya Hattis Chavildar, or a Reply to the work entitled an Examination of Jaiswara, or a Slip in the law of the Christians. The former tries to explain away some of the alleged inconsistencies and incongruities found in the Hindu Puranas, while the latter meets an attack made on Jainism by a Christian Missionary. *Mahar atahat Mahat Parat*, or the duty of Mahat or Mahat Parat; *Mahat* or *Jaiswatal Mahat*, or an Essay on the meanings of Mahat and on the Mahat-parat-jai-an or Parat; *Rodasi Krishna*, or Olavakal Rites; and "A Price Essay on the Sun," giving an account of the worship of or reverence paid to the Sun by the different nations in ancient and modern times, are good works written by Hindu authors. Works by Muhammadan writers deserving mention are—(1) *Alfi Chit Raddi Parthavi Chit*, by Gulam Muhammad bin Hafizullah, trying to prove by reference to the Koran that the earth does not move; and (2) "*Jashti Gharabahi*," being a reply to the Hindus who ask the interference of Government for prohibiting the slaughter of the cow for food, observing that there is no need of such protection. Among useful translations and adaptations under this head are:—(1) *Amir Ali*, an adaptation of the well-known work of Colonel Meadows Taylor, entitled "Confessions of a Thug"; (2) *Buddhi vaddhi* or *Satyasana Ghar*, giving legends in praise of philanthropy, benevolence, honesty, truthfulness, and fortitude, and condemning vicious company, unfaithfulness to the marriage bed, flesh-eating, &c.; and (3) *Siri Champak Shiradhwa Chavita*, or an Account of Champak Shiradhwa, being a Jain legend illustrating the belief in a former existence, showing the reward or punishment meted out in the next life, and pointing out the great merit of the virtue of charity. Under this heading is also to be found a book containing the substance of one of the lectures of Colonel Olcott, the leader of the Theosophists, entitled the *Bharat-varishava Trilika Darshana*, or a Bird's-eye view of the Past, Present, and Future of India.

- (i) *Poetry*.—A majority of the large number of books registered under this head are small pamphlets on such subjects as legendary stories, praises of Satyashayana, Shiva, Sita, and other gods and goddesses of the Hindu pantheon, the salvation of the soul, the repentance of a sinner, child-marriages, the lamentations of a bachelor, description of sacred and other places, the great fire which occurred at Surat on the 6th April 1892, the closing of the shops and suspension of business which occurred at Baroda on the 22nd August 1892, the loss of the steamer *Tijala*, otherwise called *Pastara*, that foundered on the 10th October 1898, &c. Among the original works *Sadh Mahat*, or the Seal of Purity, and *Sardas*, or the Season, are good works. Among the replications and abridged works may be mentioned "The Selections from the Ujjvala Pura, Part III, edited by L. S. Doshi; *Pekshia Kavya*, a quarterly magazine; and *Naliditya*, or the story of King Nala. Under this head there are two small books entitled *Prat Prati Vaddhi*, or the Sport of the Loving Pair, giving a picture of the life as drawn with questionable taste; and *Vaddhi Vaddhi*, or the lamentations of a Bachelor, giving a force of an educated simperton of the Hindu caste who could not get himself married. Both contain indecent expressions, and the printers were recently fined by the City Magistrate of Ahmedabad for printing and publishing them.

- (2) *Politics*.—Of the four works on *Politics*, one is a translation of Mrs. Fawcett's well-known popular work, "Tales in Political Economy," intended for the use of school children; another is "A Brief Sketch of the Indian Administration Macharya;" and a third, "The Elements of Politics," seems to have been based upon *Madras* and other Sanskrit books describing the duties of a king, and is intended for Native Princes.

- (3) *Philosophy*.—Of the 21 works in this group, 12 are original works and the rest translations. Of the original works, one is a collection of the spiritual and moral atmosphere of the East and West, another is an exposition of some of the early philosophies of the Jain philosophy, a third is on the creation and destruction of happy and God according to the Jainist's conception, a fourth, the *Jyoti* translation, explains the easy and difficult modes of attaining moksha according to the Jainist's view. The *Philosophy of the Jainist's view of the Jainist's view*, a true *Jainist's view* is the best book of the group. The former is a known book.

accidental and abstract conclusions regarding God, the duties of man, the renunciation of worldly pleasures, salvation, &c., arrived at by Hindu philosophy by the gift of the teachings of the Vedas.

9. In Kānarese there were in all 34 books. Of these, 19 were school-books on Arithmetic, Geography, &c., intended to be read by schoolboys. The remaining 15 were of various kinds as follows:—

- (a) *Drama*.—There were two publications under this head, of which one is a translation of the well-known Sanskrit work "The Śakuntala," or "The Lost Ring," and the other, *Śaundaryā Nāṭya*, is an adaptation of one of the dramas of Henry Fielding's. The *Śakuntala* is the best of its kind in Kānarese literature, and for its pure language deserves to be read by every student of Kānarese.
- (b) *Fiction*.—There is only one book under this head, by name *Chaitanyā Gāthā*. It describes the extreme devotion of Chaitanya to God and his narrow escape from the jaws of death on two occasions. The moral of the story is that while virtue and vice are in conflict, virtue comes out successful in the long run.
- (c) *Miscellaneous*.—There are five books published under this head. One of them, entitled *Andhara Parva*, or a Description of the Non-Āryans, gives the origin of the *Mudras*, or the lowest of the four principal classes of the Hindus, and their numerous subdivisions. The author remarks that many of the low-caste Hindus of the Deccan were the aborigines of India and having gradually adopted the customs and manners of the Āryans, were assimilated with the *Śudra* or the *Shudra* class of the Hindus. The *Prasavavilāsa*, or Re-marriage, quotes a few passages from the Smritis in support of widow re-marriage. The *Śikṣā Paddhati*, or Mode of Teaching, is a translation of Fowler's Discipline and Instruction. It is intended for Training Colleges.
- (d) *Poetry*.—Of the nine publications under this head, one *Taravā Bīṭa*, is a reprint of an old Kānarese work; six are poetical versions of some legends of the Bhāgavāt Purāṇ, and the remaining two are books containing breezings or ballads generally sung by illiterate persons.
- (e) *Philosophy*.—There are two books under this head. One of them is a Kānarese version of the well-known philosophical work the *Alaṅkāra*, and the other *Tatva Cēpaṇa*, containing a collection of verses on the nature of God and the vanity of worldly concerns, was written by Paramahansa, one of the poets of Karnāṭ.

10. In *Devī* there were only two publications, and they were different editions of the *Devī Mātā* language. *Devī Mātā* by Tulsīdās in big volumes and big type. Tulsīdās was a devotee of Kāṁa and has written his life in verse, which is very popular in Northern India.

The *Māhātmya* publications are poetical works, describing the doings of kings and merchants, such as Chāndrāya, Hārurāy, Vāsurāy, &c. They are called *Āṣṭa* or *āṣṭa*.

The *Gurumāli*, *Āṣṭa*, and the *Āṣṭa* publications are religious tracts.

The *Hindu Śāstra* are all school-teaching books and books on grammar and history.

In the *Devī Śāstra*, nine are school-books and eight on general subjects.

11. The three books in *Zar* are prayer-books in religious characters. Of the *Pravā* 13 books, 7 are poetical and religious works and one on history, being a translation of Sir John Malcolm's History of Persia.

By Muzā Hirāl. Of the other books the *Pravā Kāṇa Nāṭya*, or the Instructions of Kāṇa Nāṭya, contains precepts for the guidance of kings. In *Devī* most of the collections are of a religious nature giving the text of the *Āṣṭa*, commentaries on it, and the *Pravā*'s life, doings and precepts. The *Pravā* book contains *Devī* prayers.

In *Devī* 94 publications were registered, of which 12 were poetical and 13 religious books. The poetical works comprise legendary characters like the *Devī*, the glorification of gods and of sacred months, years and other of poetry and poems on secular subjects. The edition of the *Devī Kāṇa*, by Kāṇa Kāṇa Parā, is a bulky and well-printed book in two volumes, and is comparatively cheap. The edition of *Devī Kāṇa*, by Kāṇa Kāṇa, contains a valuable introduction by the author. The *Devī Kāṇa*, a Sanskrit anthology, edited by Kāṇa Kāṇa, D. Sc., M. A., is a fine edition of the *Devī* Sanskrit *Śāstra* published by the Department of Public Instruction, Bombay, and is a collection of beautiful passages from *Devī* poets. The *Devī Kāṇa*, of Kāṇa Kāṇa, with a learned commentary by Kāṇa Kāṇa, is another useful work published by the Department, and treats of the various *Devī* of a much more in Sanskrit literature.

length on the importance of old Gujarati literature and of its search and publication by Government as a help to an authentic history of Gujarat.

(c) In the *Sanskrit and Marathi* group of 35 books, the most important are the following:—*Śloka Gāyatri Mantra*, or the Text of the Gāyatri hymn with its meaning, by Balakrishna Kamalkar. This is a small pamphlet giving the various interpretations put upon the principal hymn recited by the three upper classes of the Hindus, viz., the Brahmins, the Kshatriyas, and the Vanyas, at their morning, midday, and evening services, by the renowned experts of the Arya writings, such as Vidyaranya, Śrāṇadhārya, Yāgyavalkya, Bhāskara, and Shankarāchārya. This compilation will be found very useful by the Hindus. The simplest meaning of the hymn explained is:—“We meditate on the enlightening and the self-enlightened radiance of the Creator of the Universe who dwells ever supreme in the right path.” The “*Līlāvatī*, or the Treatise on Arithmetic and Measurement by the celebrated Hindu Astronomer Bhāskaraśāhī,” translated into Marathi by Derran Utkalhet, will be found interesting to mathematicians as a work of curiosity by an ancient Indian astronomer. In this treatise the table of weights and measures, the modes of working sums as well as questions for solution are stated in verse, and are therefore easy to learn by heart. The weights and measures therein given are, however, obsolete. The *Upanishads*,—*Upanishads*, by Venkatarao Rāmchandra, will afford much aid to persons desirous of learning the true nature of the human soul. In this book the author has given the text of the original work with two commentaries thereon, one by a philosopher believing in the identity of the human soul with the divine spirit, and the other by one believing man to be distinct from God. Both these commentaries have been translated into Marathi by the author, who at the end of an able introduction to the book, arrives at the conclusion that man is distinct from the Divine Spirit and must attain his salvation by propitiating the latter. The work is difficult to be understood by one who has not mastered the technical language used by philosophers. “The *Wedlock*, or Marriage Ceremonial according to the Rīgveda,” translated into Marathi by Shri Ram Sagar Gore, and published by Jankelal Mahalekar Gorjar, is another useful addition to Marathi literature. The *Rasaratnasāhā*, with its Marathi translations by Anand Lalit Bhat, is one of those numerous translations of medical works which have of late been published and given encouragement to quacks. The *Śrīmādhārjūnīya Smṛiti*, or a translation into Marathi of the legendary work called the *Manu Smṛiti*, published by Ganesh Mahadev Jankar, is a well executed work, but the task undertaken is so vast that there is fear of its remaining uncompleted for want of support. This group, like several others, contains trashy publications, which are such as promote superstition and so had better not be published at all. There are books on palmistry, significance of dreams, forebodings from the fall of the beard on the various parts of the body, auspicious and inauspicious respiration, &c.

(d) *Sanskrit and Gujarati*.—Besides translations of religious and legendary works this group contains various treatises on Indian medicine and surgery with translations into Gujarati, like the *Charak and Susruta*, published by Kṛṣṇānkar Dattatraya Trambh, the *Elīkṛpā*, the *Faḍḍānī* and the *Bhīḍānī*, by Jagan V. Ragbunth, the *Faḍḍānī*, by Mahadev Ganeshankar Lalabhai of Dakor, &c. The other works do not call for any remark.

(e) *Sanskrit and English*.—There were only sixteen publications in this group. They were almost all school-books. “The Standard Sanskrit-English Dictionary,” by J. R. Varley, M.A., L.L.B., is a well got up cheap lexicon and supplies a want long felt by Indian students. The other good books in this group are the Theosophical publications called “Compendium of the Rāya Yoga Philosophy,” the *Upanishads*, compiled and edited by Shankar Bhaskar Pant, M.A.; the *Upanishads* of Kāṇḍa, by P. N. Pāṇkar, B.A., and “Sanskrit Poetical Anthology, No. 1,” by T. Subrahmanya Kuppaswami Shastri of Normal School, Koda.

(f) *Sanskrit and Hindi*.—This group contains two good works on Hindu medicine, viz., one translation of *Śārṅgha*, by Pandit Gopālak Poddar, and the other translation of *Pratīkṣā*, by Pandit Shukrānand, and two on philosophy, viz., the *Pratīkṣā* and the *Śrīmādhārjūnīya Smṛiti*, both printed at the Anandashiksha Press, Bombay. The last book treats of abstract meditation as a means of union with the Supreme Being and of the several postures of the body and other regulations which a practitioner of meditation must observe with a view to the attainment of success. It explains how a man should suspend his respiration and direct his sight to the tip of his nose, &c., in his practice. Meditation is impossible, says it, in the case of a man who eats much or heavy food, or sleeps long, and who does not restrain his passions and appetites.

(g) In the remaining *Hindi* group of 100 volumes, the majority is of religious, general, and school books which call for no other remark than that there is a general desire in all communities to devote a greater attention to their respective religions and to secure the success of the prayers and rituals.

(2) *Portuguese.*

Subject.	Number of Works.		Re- pub- lished.	Transla- tions.	Total.	Books in Series.	Re- prints.	Total.
	First editions.	Sec- ond ed.						
Geography	1	—	—	—	1	—	1	1

(3) *Marathi.*

Arts	3	—	—	—	3	—	3	3
Geography	6	2	1	—	9	1	9	9
History	14	12	—	1	27	—	27	27
Fiction	13	9	2	14	48	—	48	48
History	4	1	1	1	7	—	7	7
Language	9	23	1	—	32	22	32	32
Law	1	2	2	1	6	—	6	6
Medicine	1	1	—	1	3	—	3	3
Mathematics	45	24	8	9	86	2	79	81
Poetry	14	7	21	2	44	—	44	44
Philosophy	1	1	—	—	2	—	2	2
Philosophy (including Mental and Moral Science)	—	—	—	1	1	—	1	1
Religion	2	—	4	1	7	—	7	7
Science (Mathematical and Mechanical)	1	3	—	1	5	—	5	5
Science (Natural and other)	2	11	—	2	15	13	13	15
Total	125	59	179	29	392	42	350	391

(4) *Gujarati.*

Arts	8	1	—	1	10	1	9	10
Geography	4	—	—	2	6	—	6	6
History	23	6	—	2	31	—	31	31
Fiction	23	8	2	11	44	1	43	45
History	6	6	—	1	13	12	1	13
Language	6	14	—	1	21	13	8	21
Law	2	—	4	2	8	—	8	8
Medicine	6	1	—	7	14	—	14	14
Mathematics	43	7	4	23	77	6	71	83
Poetry	37	13	43	2	95	—	95	95
Philosophy	2	1	—	1	4	—	4	4
Philosophy (including Mental and Moral Science)	6	—	—	13	19	—	19	19
Religion	6	—	8	1	15	—	15	15
Science (Mathematical and Mechanical)	3	3	—	1	7	—	7	7
Science (Natural and other)	17	9	—	1	27	25	1	27
Total	224	64	62	63	413	73	340	411

(5) *Hindi.*

Arts	2	—	—	6	8	—	8	8
Geography	—	—	1	1	2	—	2	2
History	2	—	1	1	4	—	4	4
Fiction	—	—	—	1	1	—	1	1
Language	1	2	—	1	4	3	1	4
Law	—	—	—	—	—	—	—	—
Mathematics	3	—	2	2	7	—	7	7
Poetry	14	3	12	1	27	—	27	27
Philosophy (including Mental and Moral Science)	—	1	2	1	4	—	4	4
Science (Mathematical and Mechanical)	—	—	—	1	1	—	1	1
Science (Natural and other)	1	1	—	1	3	2	—	3
Total	23	7	22	11	63	4	59	63

(6) *Kannari.*

Arts	—	—	—	2	2	—	2	2
Geography	1	—	—	1	2	—	2	2
History	1	1	—	2	4	—	4	4
Language	3	—	—	1	4	—	4	4
Mathematics	4	—	1	1	6	—	6	6
Poetry	3	—	—	2	5	—	5	5
Philosophy (including Mental and Moral Science)	2	—	—	2	4	—	4	4
Science (Mathematical and Mechanical)	1	—	—	1	2	—	2	2
Science (Natural and other)	1	—	—	1	2	—	2	2
Total	16	2	2	9	29	—	29	29

(15) Sanskrit.

Subject.	Previous Year		Ex- posed to Public Sale	Trans- lated Book	Total	Ex- posed to Public Sale	Total
	From Public Sale	From Library					
Arts	—	—	1	—	1	—	1
Drama	—	—	2	—	2	—	2
Fiction	—	—	1	1	2	—	2
Language	—	—	2	—	2	—	2
Mathematics	—	—	2	—	2	—	2
Music	—	—	2	—	2	—	2
Philosophy (including Mental and Moral Sciences)	—	1	25	—	26	—	26
Religion	—	—	15	—	15	—	15
Science (Natural and other)	—	—	21	—	21	—	21
Total	9	1	61	1	71	2	73

(16) Marathi.

Religion	—	—	1	—	1	—	1
Total	—	—	1	—	1	—	1

(17) Persian.

Fiction	—	—	1	—	1	—	1
History	—	—	1	1	2	—	2
Mathematics	—	—	2	—	2	—	2
Philosophy	—	—	2	—	2	—	2
Religion	—	—	1	—	1	—	1
Total	—	—	7	1	8	—	8

(18) Arabic.

History	—	—	1	—	1	—	1
Language	—	—	2	—	2	—	2
Mathematics	—	—	2	—	2	—	2
Philosophy	—	—	1	—	1	—	1
Religion	—	—	2	—	2	—	2
Science (Mathematical and Mechanical)	—	—	1	—	1	—	1
Total	—	—	7	—	7	—	7

(19) Tamil.

Religion	—	—	2	—	2	—	2
Total	—	—	2	—	2	—	2

(20) English and Hindi.

Language	—	—	2	—	2	—	2
Total	—	—	2	—	2	—	2

(21) Sanskrit and Marathi.

Language	—	—	1	—	1	—	1
Mathematics	—	—	1	—	1	—	1
Music	—	—	2	—	2	—	2
Philosophy (including Mental and Moral Sciences)	—	—	2	—	2	—	2
Religion	—	—	1	—	1	—	1
Science (Mathematical and Mechanical)	—	—	1	—	1	—	1
Total	—	—	8	—	8	—	8

(22) English and Gujarati.

Language	—	—	2	—	2	—	2
Mathematics	—	—	1	—	1	—	1
Total	—	—	3	—	3	—	3

(37) *Malayali and Marathi.*

Subject	Original Works	Translated Works	Periodicals	Total	Books	Periodicals	Total
Religion	—	1	1	2	—	2	2

(37) *Sanskrit and Malayali.*

Religion	—	2	—	2	—	2	2
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(37) *Gujarati and Urdu.*

History	1	—	—	1	1	—	1
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(35) *English and Persian.*

Language	2	2	—	4	4	1	5
Mathematics	—	1	—	1	1	—	1
Total	2	3	—	5	5	1	6

(36) *Persian and Urdu.*

Language	—	—	1	1	1	1	1
Religion	—	—	1	1	1	1	1
Total	—	—	2	2	2	2	2

(37) *Hindustani and Arabic.*

Religion	—	—	2	2	—	2	2
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(35) *Hindustani and Marathi.*

Religion	—	—	1	1	—	1	1
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(37) *English and Arabic Script.*

Language	—	—	1	1	1	—	1
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(37) *Punjabi and Gujarati.*

Religion	—	—	1	1	—	1	1
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(41) *English, Sanskrit, and Gujarati.*

Religion	—	—	1	1	—	1	1
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(42) *Sanskrit, Gujarati, and Hindi.*

Religion (including Marathi and Urdu)	—	—	2	2	—	2	2
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(42) *Punjabi, Gujarati, and Persian.*

Language	—	—	1	1	—	1	1
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(24) English and Gujarati Periodicals

Subject	Gujarati Periodicals		In Press	Total	English Periodicals	Total
	Number	Value				
Miscellaneous	1	-	-	1	1	1

(25) Gujarati and Sanskrit Periodicals

Arts	1	-	-	1	-	1
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(26) English and Sanskrit Periodicals

Miscellaneous	2	-	-	2	-	2
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(27) Total Books for the Year

Arts	14	1	1	6	24	1	24	24
Geography	13	2	2	3	20	1	21	21
History	15	2	2	11	30	1	31	31
Law	43	12	8	22	83	2	85	85
Mathematics	16	13	2	6	37	2	39	39
Medicine	10	61	13	31	161	142	175	175
Miscellaneous	4	2	14	4	24	23	47	47
Philosophy	11	2	4	17	24	24	48	48
Science (Mathematical and Mechanical)	110	44	25	12	191	24	215	215
Science (Natural and other)	131	22	20	25	183	1	184	184
Travel and Voyages	4	2	1	7	7	1	8	8
Philosophy (including Mental and Moral Sciences)	13	1	27	17	57	27	84	84
Religion	13	3	16	17	46	100	146	146
Science (Mathematical and Mechanical)	17	13	-	4	34	19	53	53
Science (Natural and other)	79	24	-	8	111	4	115	115
Voyages and Travels	1	-	-	1	1	1	2	2
Total	512	222	271	219	1,445	291	1,736	1,736

(28) Total Periodicals for the Year

Arts	41	-	-	41	-	41	41
Geography	13	-	-	13	-	13	13
History	15	-	-	15	-	15	15
Law	9	-	-	9	-	9	9
Mathematics	9	1	-	10	-	10	10
Medicine	6	-	21	27	-	27	27
Miscellaneous	3	-	17	20	-	20	20
Philosophy	13	-	-	13	-	13	13
Philosophy (including Mental and Moral Sciences)	13	-	-	13	-	13	13
Religion	-	-	-	-	-	-	-
Total	112	1	21	134	1	135	135

(29) Total Books and Periodicals for the Year

Arts	14	1	1	6	24	1	25	25
Geography	13	2	2	3	20	1	21	21
History	15	2	2	11	30	1	31	31
Law	43	12	8	22	83	2	85	85
Mathematics	16	13	2	6	37	2	39	39
Medicine	10	61	13	31	161	142	175	175
Miscellaneous	4	2	14	4	24	23	47	47
Philosophy	11	2	4	17	24	24	48	48
Science (Mathematical and Mechanical)	110	44	25	12	191	24	215	215
Science (Natural and other)	131	22	20	25	183	1	184	184
Travel and Voyages	4	2	1	7	7	1	8	8
Philosophy (including Mental and Moral Sciences)	13	1	27	17	57	27	84	84
Religion	13	3	16	17	46	100	146	146
Science (Mathematical and Mechanical)	17	13	-	4	34	19	53	53
Science (Natural and other)	79	24	-	8	111	4	115	115
Voyages and Travels	1	-	-	1	1	1	2	2
Total	512	224	271	219	1,445	292	1,737	1,737

biography—The only work in Bengali worth mentioning under this head is *Jwala Khatra*, being an autobiography of Asmatulla Muhammad Chaudhuri, a Musliman head constable of the Begum and then of the Faridpur Police. The book is interesting as giving an insight into the life of poor but respectable Muslimans in the mofussil, and as being written in standard Bengali with a large admixture of Urdu words still current among the Muslimans of this province.

Muslimans are remarkable for the cultivation of scientific biographical literature. One of their great biographical works is the *Tasfil*, containing more or less complete accounts of 27,511 *Siddiqis*, or persons who saw Muhammad and received their faith direct from him, and are therefore considered men of superior sanctity to *Talibis*, who received their religion second-hand from the *Siddiqis*. The book was composed in Arabia during the first half of the ninth century of the Muhammadan era by Shaikh Sa'aduddin Abu'l-Farl Ahmad bin Hanaf. The present edition of the work was undertaken by the Asiatic Society in 1922, and it has taken 34 years to complete it in four volumes of about 1,500 pages each. *Moulvi Mahmudul Wajid* commenced the edition, and at his death the editorial charge devolved on *Moulvi Abdul Hai*, both of whom have done their work with credit.

Drama—Babu Ghish Chandra Ghosh, who is regarded in some quarters as the Garfield of the Bengali stage, has produced a number of good plays, all well-written and well-suited to the taste of those who patronise the native stage. His previous plays had a preponderance of the religious element in them. Of his works of the present year, *Purnasahasra* is written in an old style. In *Bishit* the religious element is subordinated to the political and social, and in *Praptulla* it disappears altogether. *Praptulla*, by far the best work of this kind that appeared during the year, depicts middle class life in Calcutta. It shows that the influence of English education without religious and moral training is bad. It makes men selfish, avaricious, and thoroughly unscrupulous. Jogesh is a character which will be taken as a model in many societies. From abject poverty he raises himself by dint of his own exertions to opulence and a high position. As a Hindu he provides for his brothers, educates them, and, as a good man, has a kind word and an open hand for all. But he has one weakness—one vice—that of drunkenness. His educated brother Ramesh, who is an attorney, taking advantage of this, gets him to sign a document by which he transfers his entire estate to Ramesh, at a time when the failure of a bank has involved Jogesh in great difficulty, and when he is anxious to save his credit with his dealers. Ramesh practises all sorts of cruelty in order to get possession of the property thus treacherously obtained. He drives his mother and his brother mad. He puts his younger brother in jail. He reduces his sister-in-law to death by starvation, and is on the point of putting his nephew to death when he is arrested by the police. The work is powerfully written, it paints a variety of minor characters with skill, and on the whole inspires the reader with love and admiration for characters like Jogesh, and fills him with a strong aversion for selfish brutes like his attorney brother Ramesh.

Babu Raschandra Nath Tagore starts far above these real life scenes of every day life into two ethereal regions of love and adventure. In his *Madir Kishit*, he paints a merry youth wandering all over the world in quest of love and returning home disappointed. The lady who loves him watches his movements unseen, and at last succeeds in winning his affections. The fairy beings, named *Madir Kowdis*, introduced for the first time into the Bengali drama in imitation of a similar beings in Shakespeare, appear on the stage in every scene, and direct the action of the play like the witches in Macbeth.

Madir Kishit is, however, a short work, and it is followed by a more ambitious work entitled *Raj-ko-Raj*. The scenes are laid in the beautiful regions in and about Calcutta in the Middle Ages, when Rajput chivalry was at its height. *Raj-ko-Raj* has more flesh and blood, more circumstance and detail, than the previous works of Babu Raschandra Nath, and the interest is sustained throughout. With the increase of age and experience, Raschandra Nath's works are becoming popular with European interest. His dramas when performed before a select audience by the members of his own family produce a powerful effect, but they are generally meagre for the cultured few. They are more easily and in popular theatres, and are not likely to be appreciated by the audience. *Raj-ko-Raj* gives the history of a great revolution in which the relatives of the queen, by their oppression and foreign intrigues, grieve the people of Jahangir to rebellion, while their king, enamoured of his queen, does not pay any heed to the common people. The queen, coming to know the real cause of the rising, involves the aid of her kinsmen's father, and drives from Jahangir those of her relatives who are prone to oppression. But the introduction of a foreign prince, however nobly related, is too much for the king to bear. He shows the queen's father and the queen out of his kingdom, and out of Calcutta, her father's land. They take refuge in a forest, and the king, along with commoners, offers them various kinds of prizes, which they accept. At the close of the appointed interview, however, the queen comes

aimed at the female emancipation movement, but the pictures are so greatly overdrawn that they are likely to defeat the object with which they are written. The faithfulness and devotion of Hindu wives have been exemplified in a forcible and attractive manner in the work entitled *Devī ud Hāsāt*, in which a faithful and loving wife, deserted by her lecherous husband, rescues that husband from the hands of his several wives of whom he was greatly enamoured, but who had a parent or whom she had loved from childhood.

History and Geography.—The important works under this head are all written in Bengali. The only works in Bengali that deserve notice are *Kalātattva Darśana*, giving a genealogy of the *Kālī* Brahmins of Bengal by Jaramojaya Ghosh, a well-known genealogist of Jessore. *Bhāṣa*, containing the genealogy of the Vāṇas, Kāyasthas, and others, or the Kāyasthas belonging to the North Bengal distribution, gives an interesting account of the Nāga family of Kāyasthas, who are said to be descended from the Nāgas, Karkotakas, and others, and *Sanskṛita Bīratatālīśāśī*, a school-book, in which for the first time in Bengal's complete indices have been given. Of historical works in English, Mr. R. C. Dutt's *History of Civilisation in Ancient India*, of which only the first two volumes were received during the year, is the most important as giving a connected narrative of all the facts and events relating to the Vedic and rationalistic periods of Indian History, made known to the world by the researches of oriental scholars both in India and in Europe. Up to this time the only books from which general students could gather a history of these periods were the Histories of ancient Sanskrit Literature, the scientific and technical character of which prevented their being largely read. Mr. Dutt's book will give this class of readers a handy volume prepared with great care, and written in an engaging style, containing all that is known up to the present date of the most obscure periods of the obscure History of Ancient India.

History of the Native States—Gwalior.—This contains the history of the Scindia family from Ranoji Shinde, the founder, to the present day. The author's sources of information are the published records of the Government of India and the histories of Malhar and Grant Duff.

The History of Rajpūts by Balu Amrita Lal De, B.A., Professor of History, Mahatma College, Jaypur, though designed for educational purposes at Rajpūts, will be useful to the general reader as a careful abridgment of larger works on the subject, supplemented by the author's own knowledge of the country.

Language.—The trade in keys, note-books, model questions and other helps to exam was rather brisk during the year under review. Key-making has become a very profitable trade, and people are making large fortunes by thus crippling the intellect of the rising generation. The action taken by the Central Text-Book Committee has at least improved the printing and get-up of books designed for the use of students in their classes. The publication of a number of books designed for the moral training of students is a novel feature of Bengali school book literature. Most of these books do not teach, as they should, how a man should become a good citizen, thoroughly acquainted with his duties towards his Government, his society, his relations, neighbours, &c., but rather how one may become a clever man, and protect oneself against the evil designs of others.

The Saptasāhī Vyākaraṇa, by Padma Nātha, a grammar popular with the people of Central Bengal and Bihār, has been completed during the year with no previous collected from a variety of sources by the Editor, Pandit Hrishikesh Maitra. In common with all Indian Editors, the Editor of this book has omitted to furnish it with a preface, and with indices to help reference.

Saptasāhī Śāstra, a work bearing on the above, has also been published. It contains a genealogy of Padma Nātha, which shows that he was twelfth in descent from Vararuchi, one of the nine gurus of Vikramāditya, and that for those twelve generations at least there has continued to produce great and learned men and scholars. The genealogy is very important from an archaeological point of view. It will place Padma Nātha in the 8th century of the Christian era, and make him joint to the authors of *Rajyāśāśī* and other grammars. As Saptasāhī belongs strictly to the school of Pāṇini, to whom its author pays his homage in the opening verse, it shows how early the necessity of abridging the vast work of Pāṇini was felt.

A beautiful edition of the *Saptasāhī Vyākaraṇa* has also appeared with notes, but with no index. The work is very popular in Orissa, Tipperah, Manipur, and other places.

India's Personality and Dynastical Personality of the Karkotak and Karkotak Languages has nearly come to a close. It is a large work, and the Editor has done his best to make it useful. Each page contains three columns. In the first two columns English words have been given with their Bengali and English meanings, while the third column is reserved for Bengali words with their English meanings. The Editor very early felt the difficulty of getting as many English words as would fit up their material column throughout the work.

Bengal. *Ekus Bittam* is an attempt to point out mistakes, both in grammar and in the elementary principles of Hindu law, in the *Dattala Manuśāstra*, edited with notes by Śaṅkara Maṇḍana Śaṅkara.

The editions of the *Hitopadeśa* and the *Chandrapadaśa*, by Pandit Tīrtha Kṛṣṇa Karmāra, deserve special notice, as showing the awakening of a desire for careful and scholarly editing of Sanskrit texts among the pundits of Bengal. Pandit Tīrtha Kṛṣṇa has attempted, with success, to identify almost all the quotations to be found in these works. He has collected a number of manuscripts and almost all the printed copies of the works available. His exertions have brought to light a number of recensions of the *Chandrapadaśa*, containing from one hundred to six hundred verses.

Biddhi Śāśī, by Babu Deri Prasanna Rāy Chatterjī, points out the defects of the system of deferred marriages in vogue in the Brahmo Samāj of the present day.

Alauka Barāṇ is a collection of a number of pithy and pointed sayings in the style of Benjamin Franklin's "Poor Richard," and a number of astrological formulae ascribed to Kāśī, a semi-mythical lady said to have been the wife of Mithra, one of the names of Vikrānta Śhītya's Court. The present work is in Bengali, but it doesn't profess to be a translation, and the only noticeable feature about it is its peculiar style and diction, which would place it even earlier than the early Vaiṣṇava literature of Bengal. *Alauka Barāṇ*, as noted in the catalogue for the fourth quarter of 1894, belongs exactly to this style of writing. A number of Bengali proverbs, too, appear to be composed in the same style.

Maṇḍikī, by Babu Prafulla Chandra Banerjī, contains a number of very thoughtful essays on grave and weighty subjects, written with much care and resolution, but the peculiar style of the writer, who seems to think that he successfully imitates the style of Carlyle, and is a master of word-painting, will prevent its being generally read and understood.

A number of works full of suggestive expressions and pertinent ideas were reviewed. The influence of these books on public morals, though they nominally profess to be written in the interests of morality, is extremely mischievous. The author of one of these, entitled *Śānti Śānti*, was fined by the Police Magistrate of Calcutta for publishing an obscene work. Others who take good care to steer clear of a similar risk are not less much excused. Two books, the *Barīk Śīdī* and *Laṅgāṭa Pākā*, had an immense sale during the year, and they describe how licentious men introduce themselves into female society and degenerate themselves with them, and also how women of ill-fame depict themselves in the company of such men.

It is a relief to turn from such immoral rubbish to works of real merit by authors of superior culture and calibre. *Bāṅkī Cītra*, or Bombay Sketches, by Mr. Satendra Nath Tagore, of the Bombay Civil Service, is a vivid and life-like picture of all that is interesting in the history, geography, and the present social, intellectual and moral condition of the Western Presidency. His account of Tukā Rām, the great religious reformer of Bāṅgāl's time, who in fact revolutionised the religious ideas of his contemporaries, and helped to a great extent the political reorganisation of the Marhattas under that great leader, will be highly interesting to Bengali readers. His account of Sind is likely to create some interest in that remote and little known province.

Galpa Śāṅkī, by Mr. Tagore's sister, the distinguished Srīmatkumārī Dēvī, though designed for students of school-books, is pervaded by such a pure and elevated moral atmosphere that grown-up people may use it with profit as a moral text-book. It contains a number of interesting anecdotes of original composition, written in a simple and engaging Bengali, imparting lessons of the highest morality.

Some of the agricultural scholars returned from Cincinnati have taken to writing in Bengali, but up to the year 1894 they had written nothing on the subject they studied in England. Last year, however, Mr. G. C. Bose wrote an elementary work on agriculture in Bengali. The greater part of the work is taken up with the best methods of sowing, weeding, and reaping as matters. Cudung is used in the country as fuel, but Mr. Bose thinks that the people may derive a hundredfold profit by using it for manuring their fields. An immense quantity of dry leaves is all used to rot where they produce nothing but manure, but if the people knew their proper use, they could greatly increase the productive power of land at a very small cost.

Gora Pāṇī, by Mr. A. K. Rāy, another of the Cincinnati graduates, shows how easily the people of this country can accept the creed of their rulers, and that at a superficially convincing analysis on better principles, and taking up reason to turn the tables and find out the defects of these animals. Almost every house in the world is full of the Hindu to the cow, but they do not know how their neglect and ignorance have contributed to the degeneration of the human race in Bengal. These two works, if read largely by the younger generation

Dasht-i-Baluch, who heroically defended her mountain fastnesses in the wilds of Central India against the generals of Akbar, is the heroine of a short work of average merit.

It is curious to note how old Ballal Sen has come to be the butt of much abuse and ridicule at the end of the 19th century. The Senâkandis and the Jâgri believe in the tradition that they were degraded to their present low condition by Ballal Sen of the Sen Dynasty for no other reason than refusing to accommodate him with money for his sinful purposes. And as the question of precedence in the caste hierarchy is now coming up in reference to Mr. Rukley's enquiry into the castes and occupations of the people of Bengal, the members of those two castes are attempting to assume the holy thread as Vaidhyas and Brahmins, and are trying to establish their position by ridiculing and abusing the supposed author of their degradation. *Siddha Rajan Sankit* (*Adikar o Ballal Sen*) levels the most violent abuse at a person unworthy of a bygone age.

Haik Pradîdâ, though not a work of superior merit, deserves notice as a creditable performance for an aged Mussulman writer, who shows an intimate knowledge of the Hindu religion and exhorts Mohammedans not to kill cows.

Religion—The books, pamphlets, tracts, and leaflets of the Missionaries continue to come in in large numbers, and they are, as a rule, well written. A few Native Christians, who were formerly Brahmins, are trying their best to identify the Brahmins of India with the lost ten tribes of Israel. They contend that after the destruction of the two kingdoms of Jerusalem and Samaria by Nebuchadnezzar and other Babylonian kings, the two tribes of Judah were transplanted to Babylon, and the ten tribes removed to the eastern frontier of that vast empire. The two tribes returned to Jerusalem after their captivity, but the ten tribes were altogether lost sight of. The Brahmins have a tradition that they came from the north-west, and this is exactly the place where the ten tribes were settled by the kings of Babylon. They even maintain that the name Brahmin is a modified form of Abraham, the progenitor of the Jewish race, and the Brahmins still acknowledge, without knowing, their Israelite descent by writing *Siddha*, assumed to be another form of Israel, before their names. The only work received during the year from this class of men is entitled *Biddhwa de'* from which the above observations have been taken.

Observations of an Itinerant, by the Rev. J. E. Scott, B.D., F.R.D., is not designed to take a disponding view of missionary work in India. The author advises the members of Indian Missions to make the habits and modes of life of the various classes of people in India their special study, and to have no opportunity of instilling the high life of the gospel into their minds. He thinks that the best way of working with the agricultural classes would be to go to them and to live with them after the harvest time, when they are at leisure, and to talk of Christianity at their gatherings beneath the village trees. He attaches much importance to *camp-stays*, or the peddling of Christian tracts. The work is very difficult, because the recipients are not always good men, and the task of superintending their operations is said to be tedious and troublesome.

To Christian Missionaries belong the credit of giving shape and form to the languages of the barbarous tribes of the border lands of Bengal. The Garo, Khasi, Santal, and other dialects have been reduced to writing in the Roman character, their grammars and dictionaries have been written, and part one of the Bible has been translated into them. The Rev. Mr. Hamble's *Bengali-Garo Dictionary*, noticed last year, was followed this year by the translation of three chapters of the Revelation in that language.

Of Mohammedan religious literature in Bengali, the best work that has yet appeared appears to be the *Filâs-i-Fatwa*, by Moulvi Riyasuddin, written in a sober and correct, and not in clear and temperate language. The first part of the work was noticed last year, and was a defence of Islam against the encroachments of Atheism and Pantheism. Part II shows a deeper knowledge of the Semitic religions and literature. It attempts to prove that Mohammed's religion was only an attempt to return to the simple faith which God imparted to Adam, and to shake off all the new ideas and institutions that had grown up since he died. Moulvi Riyasuddin attempts to prove that the institutes of Moses and Christ are opposed to the spirit of Abraham's religion.

The only other work of importance to Mohammedan religion that has appeared is *Idhar o Zoon Safar*, which embodies the principles and doctrines of one of the four great schools of Saifyism in Arabic.

The Oriental Hindu are, as usual, busy in publishing the Vedas, Samhitâs, Puranas, Tantras, and other works in Sanskrit, with the Bengali translations, as to continue with the Bengali reputation. An edition of the *Rigveda* with Wilson's Commentary was commenced last year by Pandit Purnananda Karmâ Vaidikâra, who goes on to bring out a Bengali translation of it now. Pandit Pradyumna Chandra Pâdyâ's translation of the *Shukla Yajurveda* in Bengali has also been published.

God, Kāśī's preceptor was Vṛindāvan, Kṛṣṇa, Dāsa Kaviśārdh and Lakṣmī Dāsa, with giving merely a bibliography of the line for a thousand years, the writer treated the Vaiṣṇava community as a whole, and relates its history for a series of years from the year of Chaitanya's charge given to him, A.D. 1533. The writer gives a short account of every person that he has met personally for the first time, and this has saved the Biography of many details and incidents from oblivion. But his principal heroes were the three great individuals, Śrīhastī, Nityānanda, and Śyāmasaṅkha, who sustained the reputation of their preceptors, Chaitanya, Nityānanda, and Advaita, and continued their work with unaltered enthusiasm. Śrīhastī was a god by the Vaiṣṇavas of Vṛindāvan with the duty of carrying the Śaśvatī manuscript, first written by Rāp, Śaṅkara, and Jīva Gaurāṅga to Bengal, and of publishing them there. The almost sole merit in carrying his precious charge from such a great distance, during the course of which he made Bīr Hāmī Rāy, the Rājā of Vishnupur, his disciple, will be read with great interest. The work contains descriptions, written with vividness and truth, of some of the great Vaiṣṇava assemblies in which Chaitanya's disciples from all parts of Bengal took part. It gives a scientific account of the peculiar musical melodies developed by Chaitanya and his followers in their *kīrtans*. It also contains a minute topography of all the holy places in Mathurā and Vṛindāvan, together with that of all the new places in Nabadwīp lately sacred in the eyes of his followers by the presence of Chaitanya. The writer himself, Nara Hara Chakravartī, was a disciple of Nityānanda Dāsa, who translated into Bengali the summary of the works brought by Śrīmināś from Vṛindāvan. Nor is Nara Hara's family unknown to the Vaiṣṇava world. He was the grandson of Viṣṇu Nāth Chakravartī, the Vaiṣṇavite commentator of the Bhāgavat Gītā. His great work reveals to the student the state of society, with all its glories and shortcomings, for a generation or so, before and after which all is darkness.

Of the Brahmo pollution, almost all belong to the Nava Vedān Church, and in all of them Itab Keshab Chandra Sen is regarded as an incarnation, or at least as a representative of Krishna on earth. The *Tirtha Sapt* contains a collection of songs written to induce parties of Vrindān Brahmo to Itab Keshab Chandra's house. The work is entitled *Tirtha Sargit*, because that house is regarded as a Tirtha in place of pilgrimage like Vrindān.

Hari Pater Bhagwa Ketha sets forth the advantages which Bhagwa diets now have over those of the Hindus, and describes how a staunch orthodox Hindu was converted to Bhagwanism.

A large work on the life and adventures of Krishna has been written in the interest of the Nava Vishnu Church. The writer says that Babu Keshab Chandra Sen, founder of the sect, and excellence of the Krishna myths, and Krishna's idea of universal love. But he did not venture to publish a book on the subject, because he thought people imbued with Western ideas would not be in a position to grasp them. The writer is now publishing Mr. Sen's work about Krishna and his dharma.

The Hindu representatives of the Liberal class have not published much. The *Varanasi Kalyan Gita*, translated into Bengali by Mr. M. M. Chatterji from a Hindi work of the same name, by Shri Nidhan Samsi, may be regarded as a work written in this interest. The writer of the original work, who is a Naisiadi, seems to consider the sun and the moon as the great objects of worship, and gives liberal interpretations to the Shastras in matters of caste regulation, &c.

[illegible]

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

books were presented to the Calcutta Sub-Registry before the fraud was discovered. As soon as it was detected, the matter was brought to the notice of the Director of Public Instruction, Bengal, who authorised the Librarian to prosecute. A report was made to the Magistrate of the 24-Pargunnahs, who ordered the arrest of the printers and publishers of the fraudulent series, and of those who were actually paid money from the Registrar's Office. The police found that the names of the printers and publishers were all fictitious. The press for which the books professed to have been issued did not exist. The only person that was detected was one Hindaya Nith Harerji, who had received payment on one occasion. He declared that he was the messenger of another person who was nowhere to be found, and that he acted under the advice of Kālī Prasanna Vidyaratna. Kālī Prasanna was immediately arrested and both he and Hindaya were put on their trial. After the prosecution had closed, both of them pleaded guilty of cheating, and were each sentenced by the Joint-Magistrate of Alipore to three months' rigorous imprisonment with fine.

HARAPRASAD SHĀSTRĪ,

Librarian, Bengal Library.

The 15th June 1900.

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1900, TOTAL 2,003.

(Prepared in accordance with the Regulation of the Government of India in the Home Department, No. 1-417, dated the 17th September 1902.)

Books.

Subject.	Original Works		New Editions	From Foreign Sources	Totals	From Calcutta	From other Libraries	Totals
	Printed	Manuscript						
Geography	6	1	1	—	7	—	7	7
Legislation	—	—	—	—	—	—	—	—
Total	6	1	1	—	7	—	7	7

Manuscripts.

Arts	—	1	—	—	1	—	—	1
Drama	—	—	—	1	1	—	—	1
Language	—	9	—	—	9	—	—	9
Literature	—	1	—	—	1	—	—	1
Mathematics	—	1	—	—	1	—	—	1
Philosophy	—	1	—	—	1	—	—	1
Religion	—	1	—	—	1	—	—	1
Science (Mathematical and Mechanical)	—	2	—	—	2	—	—	2
Total	—	10	—	—	10	—	—	10

Prints.

Arts	31	11	—	—	42	19	40	82
Geography	8	1	—	—	9	—	—	9
Drama	1	1	—	—	2	—	—	2
Language	13	19	—	—	32	—	—	32
Literature	12	10	—	—	22	—	—	22
Mathematics	11	1	—	—	12	—	—	12
Philosophy	1	1	—	—	2	—	—	2
Religion	1	1	—	—	2	—	—	2
Science (Mathematical and Mechanical)	1	1	—	—	2	—	—	2
Total	72	46	—	—	118	19	40	157

Latin.

Pub. No.	Number of Volumes		No. of Pages	Number of Illustrations	Total	Number of Copies	Number of Copies	Total
	First	Second						
History	1	—	—	—	1	—	1	1
Language	1	—	—	—	1	—	1	1
Medicine	1	—	—	—	1	—	1	1
Music	1	—	—	—	1	—	1	1
Total	4	—	—	—	4	—	4	4

Scient.

Drama	—	—	2	—	2	—	2	2
History	—	—	2	—	2	—	2	2
Language	2	4	13	—	17	—	17	17
Law	1	—	4	—	5	—	5	5
Medicine	—	—	14	—	14	—	14	14
Music	10	—	2	—	12	—	12	12
Philosophy (including Mental and Moral Science)	1	—	4	—	5	—	5	5
Religion	1	1	2	—	4	—	4	4
Total	21	5	41	—	67	—	67	67

Social.

History	1	—	—	—	1	—	1	1
Language	1	—	—	—	1	—	1	1
Total	2	—	—	—	2	—	2	2

Literary.

Language	2	—	—	—	2	—	2	2
Religion	1	—	—	—	1	—	1	1
Total	3	—	—	—	3	—	3	3

Other.

Drama	2	—	—	—	2	—	2	2
History	2	—	—	—	2	—	2	2
Language	2	—	—	—	2	—	2	2
Law	1	—	—	—	1	—	1	1
Medicine	1	—	—	—	1	—	1	1
Music	2	—	—	—	2	—	2	2
Philosophy	2	—	—	—	2	—	2	2
Religion	10	2	—	—	12	—	12	12
Total	22	2	—	—	24	—	24	24

Other.

Art	—	2	—	—	2	—	2	2
Language	1	—	—	—	1	—	1	1
History	1	—	—	—	1	—	1	1
Philosophy	1	—	—	—	1	—	1	1
Religion	1	—	—	—	1	—	1	1
Science	1	—	—	—	1	—	1	1
Law	1	—	—	—	1	—	1	1
Medicine	1	—	—	—	1	—	1	1
Philosophy	1	—	—	—	1	—	1	1
Religion	1	—	—	—	1	—	1	1
Science (Mathematical and Natural)	1	—	—	—	1	—	1	1
Science (Physical and Social)	1	—	—	—	1	—	1	1
Total	11	2	—	—	13	—	13	13

English and Sanskrit.

Subject	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Language	2	2	1	2	7	7	...	7
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	1	1	...	1	1
Religion	1	1	...	1	1
TOTAL	4	3	1	2	10	8	2	10

English and Urdu.

Language	1	1	...	1	1
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English and Uriya.

Language	3	1	...	4	3	1	4
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Hindi and Sanskrit.

Language	1	1	1	1	1
Religion	1	1	1	1	1
TOTAL	2	2	1	1	2

Persian and Urdu.

Language	1	...	1	...	1	1
Religion	1	...	1	...	1	1
TOTAL	2	...	2	...	2	2

Sanskrit and Tibetan.

Religion	1	...	1	...	1	1
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Sanskrit and Uriya.

Religion	3	1	4	...	4	4
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Bengali, English, and Sanskrit.

Language	2	5	7	7	...	7
Miscellaneous	3	3	2	1	3
Philosophy (including Mental and Moral Science)	1	1	1	1	1	1
Poetry	2	2	2	2	...	2
TOTAL	6	5	2	1	13	11	2	13

English, Hindi, and Urdu.

Language	1	1	...	2	2	...	2
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English, Prakrit, and Sanskrit.

Religion	1	1	...	1	1
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Table of Books received in the Bengal Library during the year 1889—total 2,603.

Number.	Subject.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	Remarks
1	Art	7	49	1	...	Fide separate report
2	Biography	1	11			
3	Drama	2	101	2	1	
4	Fiction	8	136	3		
5	History (including Geography)	51	44	1		
6	Language	79	368	26	119	
7	Law	29	16	5	3	
8	Medicine	3	44	15	16	
9	Miscellaneous	92	318	13	43	
10	Philosophy	4	5	9	18	
11	Poetry	23	149	7	5	
12	Politics	2	4		1	
13	Religion	30	369	71	93	
14	Science (Mathematical)	35	78	...	...
15	Ditto (Natural and other)	28	61	..		
16	Travels and Voyages	2	2			
TOTAL		396	1,753	153	301	
1	Originals	332	1,600	38	162	
2	Republications { Originals	41	34	115	5	
	{ Translations		2		1	
3	Translations	20	117		133	
TOTAL		396	1,753	153	301	
1	Educational	231	640	10	96	
2	Non-educational	165	1,113	143	205	
TOTAL		396	1,753	153	301	
Unilinguals					2,004	
Bilinguals					289	
Periodicals (in number)					310	
TOTAL					2,603	

NORTH-WESTERN PROVINCES AND OUDH.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No 865—III-258-47, dated Naini Tal, the 25th June 1890

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1889, and of the remarks of this Government thereon.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No 864—III-258-46, dated Naini Tal, the 25th June 1890.

I am directed to acknowledge the receipt of your letter No. G 160 of the 14th April 1890, being your annual report on publications registered under Act XXV of 1867 during the year 1889.

2. The recovery in the number of publications noticed in the orders of last year, reviewing your report for 1887, has, it is observed, been more than maintained, as shown in the table below :—

Publications in—	1886.	1887.	1888.	1889.
English	49	35	30	72
Urdu	532	452	558	569
Hindi	468	262	295	361
Persian	119	65	126	111
Polyglot	248	197	276	293
Sanskrit	44	42	36	100
Arabic	50	25	41	54

3. Books on history, law, and medicines decreased; political publications and dramatical works and biographies did not increase in number. The largest number and the greatest progress were in books on religion and philosophy.

- 48-771. *Mizān-ul-Tibb*, on medicine.
 49-776. *Tarjuma-i-Dastur-ul-Ilāj*, being an Urdu translation from the Persian work on medicine.
 50-929. *Risāla-i-Badhāsmi*, being a treatise on indigestion.
 51-928. *Risāla-i-Ghiza*, being a treatise on food
 52-922. *Kulliyāt-i-Ilm-i-Tibb* is a treatise on medicine.

4TH QUARTER.

46-1454. *Muntaẓḥab-i-Faisalajat-i-Board mil Mamlik Maghrabi wa Shimali, babal San 1895 laghlayat San 1897 Iswi*, being select decisions of the Board of Revenue, North-Western Provinces, from 1895 to 1897.

- 58-1156. *Tarjuma-i-Kamil-us-sana'at*, being a translation of *Kamil-us-sana'at* on medicine.
 62-1002. *Makhzan-i-Ulūm wa Funūn* contains the sciences and arts
 68-1013. *Alma-i-Wikālat*, containing practical suggestions on the conduct of cases, civil and criminal, on the examination, cross-examination, and re-examination of witnesses, and on the qualifications and duties of pleaders in general.
 64-977. *Tarjuma-i-'Ajāib-ul-Makhlūqāt*, being an Urdu translation of "The Wonders of the Creation."

- 73-1034. *Risāla-i-Fan Sipahyari*, being a book on military professions.
 92-1170. *Paidal Paltan ki Kawadid ki Pakhi Kitāb*, being a first book of instruction for infantry regiments.

112-1110. *Kalām-ul-Mulūk-i-Mulūk-ul-Kalāin* contains Lord Dufferin's speeches in India, with a summary of the public acts of his Viceroyalty and a photograph of His Excellency
 180-1553. *Siva Purān*, being an Urdu translation from Sanskrit on religion.

5. The third statement relates to works in the Hindi language. It shows 361 publications against 262 of the previous year. The increase is due to the increase in the number of publications on religion, science, poetry, and drama. The following works are noticeable.—

1ST QUARTER.

5-242. *Rūs-Li-Tārīkh*, being an Hindi translation of the works of Sir D. Mackenzie Wallace, M.A., D.C.L., K.C.I.E., Member of the Imperial Russian Geographical Society, and Private Secretary to His Excellency the Viceroy and Governor General of India.

- 12-224 } *Nārī Sudasa Pravartak, Parts I and II*, being improver of the condition of
 13-225 } females.

27-172. *Musketry Regulations for the Native Army, 1838*, is a Hindi translation

43-39. *Mahābhārat Anusasan Parb.*

44-10. *Ditto Dron do.*

45-41. *Ditto Karn do.*

46-191. *Ditto Salya do.*

47-192. *Ditto Sūpti do.*

48-245. *Ditto Asvamedh do.*

49-246. *Ditto Asramabās Musal.*

Mahāprasthān and Siargarohan Musal
 are translations from the original Sanskrit.

2ND QUARTER.

19-426. *Rama-Venod* is a medical work.

4TH QUARTER.

- 1-1409. *Pratibima Chitrachintāmañi*: on photography.
 2-1380. *Bāsantika Kusum* contains life of Her Majesty the Queen
 80-1000. *Bhāba Prulās* is a translation from Sanskrit of a work of the same name on medicine.

34-1354. *Kasarat-ki Pustak*, a book on gymnastics.

6. The fourth statement relates to works in the Sanskrit language. It shows 100 publications against 42 of the previous year. The noticeable works are.—

3RD QUARTER.

- 3-827. } "*Rasa Gangādihara, Nos. 28 and 30*," being the treatises on the art of poetical
 4-824. } composition, with a commentary, by Nāgesh Bhatta.
 25-923. } "*Tantravārtikam, Nos. 27, 29, and 32*," contain an exposition of the
 26-825. } *Tantra Sāstra*. A gloss on Śābara Svāmī's commentary on the *Mimāṃsā*
 27-828. } *Sutra*.

3RD QUARTER.

9-785. *Sirāj ul-Kiraat*, in Urdu and Arabic, is on pronunciation and reading of the Kurān

15-799 *Tarjama-i-Matla-ul-Ulūm wa Majmā-ul-Funūn*, in Urdu and Arabic, is a translation of the works on sciences and arts, in 718 pages.

83-604. *Farna Syavastha*, in Urdu and Sanskrit, on religion, containing the determination of caste.

4TH QUARTER.

1-1262. *Majmu'a i-Kamil Tarjuma-i-Thurikh-i-Wāḥidī*, Parts I, II, III, and IV, in Urdu and Arabic, being a translation of the history of Wāḥidī.

13-1419. A grammar of the Sanskrit language, with the aphorisms of Panini, Part I, in Sanskrit, Hindi, and English.

21-1234 *Lughāt-i-Kishwari* is a dictionary in Persian, Arabic, Turki, Yunāni, and Urdu.

60-1411. *Sukra Niti*, *Pahlā Bhāg*, in Sanskrit and Hindi, is on politics.

65-1554. *Maktūbāt-i-Imām Rabbānī*, in Persian and Arabic, is on Sufism.

116-1250. *Jyotish-Chandrikā*, in Hindi and Sanskrit, is on astronomy.

117-1406. *Pancha-Siddhāntikā*, in Sanskrit and English, is a translation of Varaha Mihira's astronomical work by Dr. G. Thibaut.

10. During the year under review there was not any remarkable increase in the number of periodicals. The following are noticeable:—

"The Gleaner" is a monthly magazine in English, and is intended for students acquiring that language. The other English periodical, "The Indian Forester," still continues to be published.

307. *Silsilat-ul-Funūn* is a scientific journal started during the year, of which Nos. 1, 5, 11, and 22 have been received. Each number treats of a particular subject of science or art.

322. *Guldasta-i-Dagh* is a monthly magazine, containing a periodical collection of new poems on various subjects composed by the poets of the day.

312. *Rasūla-i-Shāh* is another journal of science and arts. The three numbers received (Nos. 1, 23, and 50) treat of "painting," "manufacture of soap," and "manufacture of glass," respectively.

933. *Asāna-i-Hikmat*, a journal on medicine, still continues to be published.

117. *Vidyā Mātānā* is a periodical in Sanskrit and Hindi, and each of its parts treats of some particular subject of Sanskrit grammar.

114. *Arya Siddhānt* is a journal published by the Arya Samāj, Allahabad, on the established principles of the Aryans.

On the whole, the number of works has been steadily increasing for the last three years, the number during the year under review being 1,561 against 1,362 for

the year 1888. The number of works issued by each press, from which it will appear that the presses at Lucknow, Benares, Cawnpore, Meerut, Allahabad, Agra, and Moradabad have issued no less than 1,434 of the total number issued during the year.

During the year under review Benares stands second in the number of publications, whilst it stood sixth last year.

12. The last statement will show the number of publications in each subject, irrespective of the language, during the year under review

(I) English Language

Subject	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Fiction	9			2	11		11	11
History	10	2			12	7	5	12
Language	12	2			14	6	9	14
Miscellaneous	22	1			23		23	23
Poetry	1				1		1	1
Religion	3	1			4		4	4
Science (Mathematical and Mechanical)	1				1	1		1
Science (Natural and others)	3	2			5	2	3	5
Voyages and Travels		1			1		1	1
TOTAL	61	9		2	72	14	53	72

(a) *English and Urdu Languages.*

Subject	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts . . . . .			..	3	3		3	3
Language	9	3	..	4	16		16	16
TOTAL	9	3	..	7	19		19	19

(b) *English and Hindi Languages.*

Language	4	3	..		7	1	6	7
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(c) *English and Sanskrit Languages.*

Language	3		...		3	..	3	3
Science (Mathematical and Mechanical)				1	1		1	1
TOTAL	3			1	4		4	4

(d) *English and Persian Languages.*

Language	3	1	...	3	7	5	2	7
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(e) *English, Urdu, and Persian Languages.*

Miscellaneous	1			..	1	..	1	1
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(f) *English, Hindi, and Sanskrit Languages.*

Language	1		1	..	1	1
Miscellaneous	1		1		1	1
Philosophy (including Mental and Moral Science) . . . . .	...	..	...	1	1		1	1
Religion	1	..			1		1	1
TOTAL	3		...	1	4		4	4

(g) *Urdu and Hindi Languages.*

Language	3	...	3		3	3
Religion	2	..			2		2	2
TOTAL	2	..	3		5		5	5

(h) *Urdu and Prakrit Languages.*

Language	1		..		1		1	1
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(i) *Urdu and Arabic Languages.*

History	1	1		1	1
Language	5	5		5	5
Law	1			1		1	1
Medicine	1	1		1	1
Miscellaneous	3	3		1	6		6	6
Poetry	1				1		1	1
Religion	31	21	5	27	84	..	84	84
TOTAL	39	25	5	30	99		99	99

(j) *Hindi and Arabic Languages.*

Religion	1		1		1	1
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(d) Sanskrit and German Languages.

Subject.	European Works.		For public libraries.	Trans- lations.	Total.	Edwards Library.	Non- edwards Library.	Total.
	Print editions.	New editions.						
Miscellaneous	1	-	-	-	1	-	1	1

(f) Urdu, Arabic, and Persian Languages.

Language	4	4	2	-	10	-	10	10
Poetry	1	-	-	-	1	-	1	1
Religion	1	-	-	1	2	-	2	2
TOTAL	6	4	2	1	13	-	13	13

(g) Hindi, Arabic, and Persian Languages.

Language	2	-	2	-	4	-	4	4
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(h) Hindi, Sanskrit, and Faidic Languages.

Religion	1	-	-	1	2	-	2	2
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(i) Urdu, Hindi, and Mahajani Languages.

Language	1	-	-	-	1	-	1	1
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(j) Urdu, Arabic, Persian, Turki, and Yuzani Languages.

Language	1	-	-	-	1	-	1	1
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Statement showing the number of publications during the year 1882 on each subject, irrespective of Language.

Subject.	Total (not under reports).	Last year.
Arts	9	4
Biography	9	9
Drama	23	23
Fiction	22	21
History	25	25
Language	213	273
Law	22	23
Medicine	43	27
Miscellaneous	245	143
Poetry	124	127
Pilgrimage	2	2
Philosophy (included as Mental and Moral Science)	14	62
Religion	215	272
Science (Mathematical and Mechanical)	12	24
Science (Natural and other)	2	6
Voyages and Travels	2	1
TOTAL	1571	1172

Statement showing the number of publications issued from each Press, and the place—contd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
ALLAHABAD	Anwar-i-Ahmadi	23	131
	Valde	27	
	Prayag	14	
	Indian	12	
	Namwar	12	
	Nazir Kannon-i-Hind	10	
	Pioneer	6	
	Naym-us-Sakile	6	
	Desojarak	5	
	Dharmik	2	
	Church Mission Congregational	2	
	Gulzar-i-Ahmadi	2	
	Itawan	1	
	Railway Service	1	
	Allahabad Mission	1	
	Khushaid-i-Hind	1	
	Ibtismania	1	
AURA	Math-Uloom	1	123
	Indian Christian	1	
	Nami	1	
	Kayastha	1	
	Musd-i-Am	31	
	Vidya Vilas	16	
	Anwar	10	
	Gulshan-i-Riyas	8	
	Gulshan-i-Him	8	
	Amir-ul-Matabi	7	
	National	7	
	Kurreehi	6	
	Mumtaz	5	
	Saligram	5	
	Medical	4	
	Mamhai Fala	3	
	Chitragupt	2	
MORADABAD	Habi	2	123
	Ornamental Job	2	
	Indu Prakas	1	
	Akhbar	1	
	Medical	1	
	Husaini	1	
	Abul-Ula	1	
	Farukhi	1	
	Satya Prakas	1	
	Gulzar-i-Ibrahim	17	
	Ibtismania	6	
	Gulzar-i-Ahmadi	6	
	Gulzar-i-Uloom	3	
	Math-ul-Uloom	2	
	Akhbar-i-Hind	2	
	Atma Prakas	1	
	Vidya Ibadan	1	
BENARAS	Nazir-i-Aram	1	41
	Astabi-i-Hind	1	
	Dharmik	1	
	Arya Darpan	1	
	Tahzib-i-Afak	1	
	Arya Darpan	34	
	Thomason C. E. College, Noorkes	18	
	Akhbar-i-Hind	4	
	Math-ul-Anwar	2	
	Azzin-ul-Matabi	9	
	Akhbar	6	
	Anwar-i-Yousuf	5	
	Latif-ul-Akhbar	3	
	Riyaz-ul-Akhbar	3	
	Alm Ulai	1	
	Saligram	1	

3. The number of books, of which the copyright was registered during the year, has fallen from 214 to 170.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below —

	1889	1890.
English	61	66
Arabic	117	133
Hindi	169	197
Kashmiri	1	1
Punjabi	645	499
Pashto	15	8
Persian	69	84
Sanskrit	43	30
Sindhi	30	66
Takri	1	
Urdu	961	923
Bi-lingual	140	163
Tri-lingual	21	15
Polyglot	3	2
TOTAL	2,301	2,206

As usual, the largest number of publications is in Urdu. Punjabi has 499 against 645 books issued in the previous year; but the decrease is due to a falling-off in the number of re-productions of ephemeral works.

The number of books in the Sindhi dialect, which showed an increase in the previous year, has this year increased from 30 to 66.

It seems that the Punjab presses have undertaken to supply translations of educational books in Sindhi, and the marked increase in the number of productions indicates that they are appreciated by the Sindhi people.

5. The distribution of the publications according to the prescribed subjects is as follows —

Arts	4
Biography	17
Drama	23
Fiction	23
History	18
Language	291
Law	126
Medicine	119
Miscellaneous	301
Poetry	605
Politics	4
Philosophy (including Mental and Moral Science)	11
Religion	573
Science (Mathematical and Mechanical)	75
Science (Natural and other)	8
Voyages and Travels	3
TOTAL	2,206

The largest number of books appear under the heads of Poetry and Religion. Poetry, and Controversial literature constitute the most numerous and serious controversies are kept up with a fervour which is likely to engender feelings of animosity and hatred, and, in some instances, the language used is anything but decent.

The smallest number of books registered were those treating of Arts, Politics, Natural Science, and Voyages and Travels. There are no books on the indigenous art of the country. It may be hoped, however, that the stimulus given by Government to technical education in this Province will encourage people to pursue a systematic study of Art Industries, and that at no distant time books on the subject will come into existence.

Politics are not much understood or cared for by the people of the Punjab, whilst Science does not go beyond the walls of the school. Travels after the Western fashion are not undertaken, and those who leave their homes on business scarcely ever think of writing an account of their journeys.

6. The total number of publications registered during the year consists of 1,955 books and 251 periodicals. Of the latter, 101 are Legal, showing a large increase over the number

(d) *Gulshani-i-dānīsh—Taryama-i-Bahār-i-dānīsh*—Is an Urdu translation of a Persian book highly valued for its masterly style, but containing indecent tales.

History.—Under this head have been registered 11 original works, 4 republications, and 2 translations, including books designed for educational purposes, being in some cases epitomised and abridged editions of text-books prescribed for departmental and University Examinations. Works of the latter kind are very injurious as they tend to encourage cramming.

The following works may be noticed :—

- (a) *Umdat-ut-Tawārīkh*.—This highly interesting Persian work containing a diary of the reign of Mahārāja Ranjit Singh and his successors, which was noticed in my last report, has been finished during the year under report. The style of the book is scholarly and the descriptions of events are in the generality of cases very clear.
- (b) *Indian History*.—Designed for the use of students preparing for the University Examinations. This book is written in a simple style, and the arrangement of events is clear. It is, however, a mere epitome. Such works are injurious as they prevent a rational study of the subject.
- (c) *Wāziāt-i-Ranbīr Partāp*, by Pandit Hargopāl of Lahore, is a succinct history of the late Mahārāja Ranbīr Singh of Kashmir, and his son, the prince Partāp Singh.
- (d) *Tazkrat-ul Shu'arā-i-Urdū*.—Contains very brief notices of some of the most popular Urdu poets and a lecture on Urdu poetry delivered by Maulavi Muhammad Husam Azād of the Oriental College, Lahore, a well-known Urdu poet and scholar. This little work is useful to students as a book of reference.

Language.—No less than 180 original works, besides 20 translations and 91 republications, including books on language and literature brought out and published by the Education Department, were received under this head.

The following deserve mention :—

- (a) *Zanjanī*.—Is a treatise on Arabic etymology, greatly appreciated by students of that language. The book has passed through numerous editions.
- (b) *Jild-i-Sāni Sharh-i-Sikandar Nāmāh*, the second volume of a commentary on the Persian poem describing the exploits of Alexander the Great, is used as a book of reference by students of Persian.
- (c) *Bahār-i-Adab*.—Is a collection of difficult Urdu verses from various works with notes explanatory of the idioms and difficulties found in the selections. The book is designed to help candidates for the Middle School, Entrance and Certificate Examinations in Urdu. Some of the pieces are immoral and not fit to be placed in the hands of the young student.
- (d) *Gulistān Nāgī wa Fārsī*.—Is a bi-lingual book containing the original of the *Gulistān* by Sa'di side by side with a Hindi translation by Pandit Mihar Chand Dās, which has been very ably written. The language used is elegant and the verses occurring in the original have been rendered into Hindi verse.
- (e) *Punctuation or the Art of Pointing*.—Contains useful rules for punctuation and spelling with copious illustrations.
- (f) *Ganjīna-i-Manzūm wa Nasaar-i-Urdū, &c.*.—Compiled by Mirza Abdul Hakīm Beg of Delhi. The selections from prose writers and poets of note contained in this book are designed by the compiler for the use of students of Middle and High Departments.

Copious notes and a vocabulary of difficult words and phrases have been added. The amount of readable matter in the book is rather small and some of the verses are far from decent.

- (g) *The Nāsirī*.—Is a periodical in Urdu which has come into existence in the last quarter of the year. Its aim is to issue articles calculated to polish the Urdu literature. The first number contains eulogistic pieces of poetry and a discussion on the Urdu language.

Law.—Under this head 28 original works, besides 97 translations and 1 republication, were received during the year. Almost all these books are produced to satisfy the demands of barristers, pleaders, mukhtārs, appeal and petition-writers, and law students.

The following publications may be mentioned :—

- (a) *The Bengal Regulations, the Act of the Governor General in Council, and Frontier Regulations applicable to the Punjab*.—This compilation comprises three volumes with running pages numbering 2,491, and is very useful as a book of reference.

- (f) *Al mukazzirāt min al muskirdāt*—Exposes in forcible language the evils arising from taking intoxicating drugs, and endeavours to show that the use of these articles is forbidden by religion.
- (g) *Tahf-i-Niswān wa Turbīyat-ul-Insān*.—The compilation of this Urdu publication is ascribed to Her Highness the Begam of Bhopāl. It treats of nursing of women during their confinement, the ways of keeping and feeding new-born children and the education of the young. The work is intended for the use of Muhammadans.
- (h) *Rare Pearls, or Gleanings from my Scrap Book*.—Is a small book in English, in which the author, a Muhammadan gentleman, has given in a simple style a large number of religious, moral, and social instructions, worthy of being studied by young men of every race and creed. A list of useful proverbs has been appended to the pamphlet in alphabetical order.
- (i) *Reason and Instinct*.—Is the production of a follower of the late Pandit Daya Nand Saraswati, in which the author has striven to show that animals possess mind which the cruelty of flesh-eaters ignores altogether. The book is tolerably well written, but very badly printed.
- (j) *Calcutta by Night and three Months in the Bush with Blacks and Bush-rangers*.—Is a description of the adventures which the author experienced during his residence in Calcutta and a sojourn of three months in the wilds of Australia. Some of the incidents are very interesting.

Poetry.—This is represented by the largest number of publications received during the year. The bulk of them, however, consists of frivolous and ephemeral productions in Panjabi verse on various subjects—social, moral, religious, controversial, love, &c.

- (a) *Adhyātm Ramāyan*.—In Panjabi verse, is a translation of the original Sanskrit work of that name describing the exploits of Rāmā.
- (b) *Ilm-i-Hujjat*.—Is a short poem in which the learned author, Maulavi Nazir Ahmad, exhorts the Muhammadans to seek after Western education, which alone is the means of worldly advancement. He compares their present degenerated condition with the past grandeur of Islām, and points out to them rather sneeringly how European and other non-Muhammadan nations, whom he calls infidels, have through knowledge acquired supremacy.
- (c) *Muaddas-i-Hairat*.—Is a metrical criticism of the poem of Maulavi Altāf Hussain. In this book the author attempts to refute the views regarding reform introduced amongst Muhammadans by Sir Saʿyid Ahmad.
- (d) *Prem Sarovar*.—Is a Hindi book of songs describing the incidents in the Rāmāyan. The language is chaste, though not elegant.
- (e) *Qissa-i-Burkha*.—A small pamphlet, describes in verse a story of an old Thag woman who used to entice unwary travellers to her lodgings, and in the guise of hospitality poison them. She was at last found out in a curious way and punished.

The poem is void of merit or effect.

- (f) *Gulasta Ab-i-Sakhs*.—Is the name of a periodical newly started to aid in the culture of the Urdu poetical literature.

The first number contains short poetical pieces eulogizing Muhammad. Articles on various subjects are also added.

Politics.—Strictly speaking this province has little, if any, political literature. The few books received are nothing more than expressions of opinions against the movement set on foot by the National Congress.

The following may be noticed:—

- (a) *Anti-Congress*, being a lecture in Urdu delivered, on the 4th November 1859, at Gujranwāla, by the Rev. J. L. Thakur Dās, in which an attempt has been made to show that India is not yet fit to aspire to, or receive, representative government.

The reverend gentleman says that India is wanting in unity, because its people profess different religions, and until all such differences disappear in one universal religion, which he believes to be none other than Christianity, the Indians cannot call themselves a nation.

- (b) *A lecture, Saltanat-e-Anglo-rindgar ki Asia*.—Is an Urdu lecture on the claims of Government on its subjects.

Philosophy.—Nine original works, 1 republication, and 1 translation were registered under this head.

- (i) *Exposure of Daya Nand Saraswati and his followers*, by the Rev. Mr. T. Williams. In this small pamphlet an attempt has been made to show that the late Pandit Daya Nand Saraswati has deliberately falsified the meanings of the Rig Veda which, the author says, contains idolatry of the simplest kind.

Science (Mathematical and Mechanical)—Of the 75 publications registered, only 13 are non-educational.

The following may be named:—

- (a) *Risāla-i-Fann-i-'Imdāt hissa-i-awwal*—Contains rules and details of construction, and is designed for the use of subordinates in the Public Works Department.

- (b) *Pdkat Hivāb*—Is a small pocket-book on Arithmetic, in which are given notation, multiplication tables, and the four simple rules, with explanatory definitions, &c.

Science (Natural).—Only 8 original works were received under this head, all of which are designed for educational purposes. One of these is a *Hand-Book of Physical Geography*, designed by the compiler to serve candidates for the Entrance Examination as an epitome of the larger works on the subject.

Voyages and Travels.—Of the 3 original works received under this head, one is the second edition of Colonel Sleeman's *Rambles and Recollections of an Indian official* noticed in my last report. The other two are—

- (a) *Tuhfat-i-Sarwa Sākhāt*, which contains selections from the travels of Pandit Gopi Nāth, joint-editor of the *Akhbār-i-'Am* newspaper. The book can be scarcely said to possess much interest so far as travels are concerned, as a great part of it is taken up with a discussion in the defence of image worship which is said to have been designed by the ancient Rishis as a first step towards divine worship for those who are deficient in theology.

- (b) *Aina-i-Hind, Vol. II*, which contains descriptions of persons and places met with by the author during his extensive travels.

The beauty of the work has been marred by an over-abundance of observations of a pantheistic character and analogies drawn from the various scenes witnessed. The style also, though rhythmical, is puerile.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1889

Subject.	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts	3	1			4		4	4
Biography	14	1	1	1	17		17	17
Drama	8		19	1	28		28	28
Fiction	3		9	12	23		23	23
History	5	6	5	2	18	13	5	18
Language	116	64	91	20	291	291		291
Law	25	3	1	97	126		126	126
Medicine	97	5	12	5	119	6	113	119
Miscellaneous	152	46	45	68	301	101	200	301
Poetry	229	9	365	2	605	7	598	605
Politics	3		1		4		4	4
Philosophy (including Mental and Moral Science)	9		1	1	11	2	9	11
Religion	275	9	265	34	573		573	573
Science (Mathematical and Mechanical)	44	14	12	5	75	62	13	75
Science (Natural and other)	5	3			8	8		8
Voyages and Travels	2	1			3		3	3
TOTAL	989	162	827	229	2,206	490	1,716	2,206

English Language.

Biography	1				1		1	1
Drama	1				1		1	1
History	1				1	1		1
Language	3	2			5	5		5
Law	22	3			25		25	25
Medicine	4	1			5		5	5
Miscellaneous	23	1	1		25		25	25
Poetry	1				1		1	1
Politics	1				1		1	1
Philosophy (including Mental and Moral Science)	2				2	1	1	2
Religion	15			1	16		16	16
Science (Mathematical and Mechanical)	1				1	1		1
Science (Natural and other)	1				1	1		1
Voyages and Travels		1			1		1	1
TOTAL	76	8	1	1	86	9	77	86

Sindhi Language.

Subject.	ORIGINAL WORKS.		Re- publi- cations	Transla- tions	Total.	Educa- tional	Non- educa- tional.	Total.
	First edition	New edition						
Drama	1	...	...	1	2	..	2	2
Fiction . . . . .	...	...	1	1	2	..	2	2
History . . . . .	..	...	4	..	4	4	..	4
Language . . . . .	..	..	5	..	5	..	..	5
Miscellaneous	4	..	5	3	12	8	4	12
Poetry	23	..	9	...	34	..	34	34
Religion	4	...	2	..	6	...	6	6
Science (Mathematical and Mechanical)	1	..	..	..	1	1	..	1
TOTAL	35	...	26	5	66	18	48	66

Urdu Language.

Arts	3	1	...	...	4	...	4	4
Biography	7	1	1	1	10	..	10	10
Drama	5	...	9	..	14	...	14	14
Fiction . . . . .	..	...	7	9	16	...	16	16
History	2	6	1	2	11	8	3	11
Language	47	37	23	13	120	120	..	120
Law	3	...	1	97	101	..	101	101
Medicine	80	3	3	4	90	6	84	90
Miscellaneous	103	41	23	49	216	76	140	216
Poetry	51	2	40	..	93	1	92	93
Politics	2	..	..	..	2	..	2	2
Religion	122	8	24	21	170	..	170	170
Science (Mathematical and Mechanical)	38	14	10	5	67	54	13	67
Science (Natural and other)	4	3	..	..	7	..	..	7
Voyages and Travels	2	..	..	..	2	..	2	2
TOTAL	469	111	142	201	923	272	651	923

English and Pashto Languages.

Language	1	1	1	..	1
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English and Persian Languages.

Language	1	1	1	...	1
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English and Urdu Languages.

Language	24	5	1	..	30	30	..	30
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Arabic and Punjabi Languages.

Poetry	1	..	1	..	1	1
Religion	4	..	10	..	14	..	14	14
TOTAL	4	..	11	..	15	..	15	15

Arabic and Pashto Languages.

Religion	1	1	..	1	1
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Arabic and Persian Languages.

Language	1	...	7	...	1	1	..	1
Religion	2	..	7	...	9	..	9	9
TOTAL	3	..	7	...	10	1	9	10

Arabic, Persian, and Hindi Languages.

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total.
	First edition.	New edition						
Language	1	1	1	.	1

Arabic, Persian, and Punjabi Languages.

Language		1	..	1	1	..	1
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Arabic, Persian, and Pashto Languages.

Religion	2	2	...	2	2
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Arabic, Urdu, and Punjabi Languages.

Religion	1	..	.		1	...	1	1
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Urdu, Arabic and Persian Language.

Language	3	..	2		2	2	...	2
Religion	3	1			4		4	4
TOTAL	3	1	2		6	2	4	6

Urdu, Persian, and Punjabi Languages.

Language . . . . .	...	1	..	..	1	1	.	1
Poetry	1	1	..	2		2	2
TOTAL		2	1	...	3	1	2	3

Arabic, Persian, Urdu, and Punjabi Languages.

Religion	1	.	1	...	1	1
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English, Punjabi, Sanskrit, Urdu, Arabic, Persian, Pashto, and Latin Languages.

Poetry	1	1	...	1	1
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CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No 231—16, dated Nagpur, the 15th January 1890.

I am directed, with reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit two statements showing the analysis of publications issued in the Central Provinces and registered, under Act XXV of 1867 (together with a summary of contents), during the year 1889.

Burmese Language.

Subject.	Original Works		Re- prints to date	Trans- lations	Total	Printed forms	Manu- script total	Total
	Printed	Manu- script						
Drama	34	19	2		55		14	69
Fiction				1	1		1	2
History			2		2	2		4
Language	1		1		2		2	4
Medicine	4				4		4	8
Miscellaneous	2	1	4		7	1	6	13
Poetry	9	15	2		26		27	53
Religion	12	1	13	7	33	1	32	65
Science (Mathematical and Mechanical)	1				1	1		2
Science (Natural and other)	1	1		1	3	2	1	6
TOTAL	64	36	2	9	111	7	171	282

Pali and Burmese Languages.

Miscellaneous			1		1		1	2
Religion	1		6		7	3	4	14
TOTAL	1		7		8	3	5	16

English and Burmese Languages

Language	2		1		3		1	4
Miscellaneous	2			1	3	2	1	6
Science (Natural and other)		1			1	1		2
TOTAL	2	1	1	1	5	3	2	11

Karen Language.

Histography	1				1	1		2
History	1				1		1	2
Language		2			2	2		4
Religion				1	1		1	2
Science (Mathematical and Mechanical)	1	1			2	2		4
TOTAL	3	3		1	7	5	2	15

General Analysis of Publications registered in Burma during the year 1899

Histography	1				1	1		2
Drama	34	19	2		55		14	69
Fiction				1	1		1	2
History	1		2		3	2	1	6
Language	1	2	3		6	3	3	12
Law	1				1		1	2
Medicine	4				4		4	8
Miscellaneous	6	1	5	1	13	2	13	26
Poetry	9	15	2		26		27	53
Religion	12	1	19	8	40	4	37	77
Science (Mathematical and Mechanical)	2	1			3	3		6
Science (Natural and other)	2	3	1	1	7	6	1	14
TOTAL	74	41	35	11	163	23	143	306

ASSAM.

From F. C. DAVEN, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department—No. 167 G, dated Shillong the 4th February 1900.

I am directed to forward, for the information of the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 4, dated the 1st February 1899, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1898.

In the English Language.

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Science (Natural and other)	1	...	.	..	1	1		1

In the Sanskrit Language.

Drama . . . . .	.	.	1	...	1	...	1	1
Fiction . . . . .	.	.	1	..	1		1	1
History . . . . .	.	.	1	.	1		1	1
Language	3	1	5		9	5	4	9
Poetry	1	..	1		2		2	2
Philosophy (including Mental and Moral Science) . . . . .	..	.	..	1	1	..	1	1
Religion	8	...	4	.	7	1	6	7
TOTAL	7	1	13	1	22	6	16	22

BANGALORE,

The 1st March 1890.

L. RICE,

Education Secy. to the Govt. of Mysore.

**Review and Analysis of Works published in the Civil and Military Station,
Bangalore, in 1889.**

The total number was 11.

This shows an increase of one over the previous year.

2. The languages in which the publications were issued were as follows :—

In English	6
In Telugu	1
In Kannada	1
In Hindustani	1

In more than one language—

Hindustani and English	1
Hindustani and Persian	1

3. According to subject-matter, there are—

One under *Arts*, one under *History*, one under *Language*, one under *Law*, one under *Medicine*, one under *Philosophy*, one under *Religion*, and four under *Miscellaneous*.

4 Of the whole number, five are educational works and six non-educational. None calls for special notice

E. MARSDEN,

The 20th April 1890.

*Inspector of Schools, Civil and Military
Station, Bangalore.*

**ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION,
BANGALORE, DURING THE YEAR 1889**

English Language.

Subject.	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Law	1	..	..	...	1		1	1
Miscellaneous	3	1	.	...	4	2	2	4
TOTAL	5	1	...	..	6	2	4	6

Marathi Language.

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition.	New edition						
Drama	...	1	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Miscellaneous	11	...	...	...	11	8	3	11
TOTAL	12	1	...	...	13	8	5	13

Drama—"Tara Natuk." This is an adaptation of Shakespear's "Cymbeline."

Miscellaneous—Under this head the following books have been received.—

1. "The Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. "The National Congress of India" is a small book which describes the object and benefits of the National Congress.
3. "Hand bill of the Indian National Congress." It explains the nature of the National Congress, and its object.
4. "Proceedings of the 4th Indian National Congress." It gives the different resolutions discussed and adopted by the Congress.
5. "Report of the Berar Educational Conference for the year 1888." This is a small book which contains the proceedings of the Educational Conference.

Law—"Catechism of the orders of the Inspector General of Police, Hyderabad Assigned Districts."

This is a small book which contains short rules for the guidance of police officers.

AJMER-MERWARA.

From Colonel G. H. TREVOR, Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No 611 G., dated the 3rd March 1890

Agreeably to the provisions of section 19 of Act XXV of 1867, I have the honour to forward a copy of the catalogue of books published in Ajmere-Merwara, and registered under the said Act during the quarter ending 31st December 1889. An extract from the said catalogue, in the form prescribed by Government Resolution No. 40—1926 to 1943, dated the 2nd December 1876, and six annual analyses, are also enclosed.

ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMER-MERWARA DURING THE YEAR 1889.

Language—Urdu-Arabic Bi-lingual Combination.

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total	Summary.
	First edition	New edition							
Language	1	...	...	...	1	1	...	1	"Almifish" is the name of the book. It is a primer for the use of Urdu and Arabic scholars

English Language.

Language	1	...	1	1	...	1	The only book registered was a republication of Howard's English Primer for Indian schools.
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